

OUR OPPORTUNITY
IN CANADA

S.P.G.

Apple



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

Anna B. Harrison
from the Author

Oct. 24 - 1912

Cent-Church Victoria B.C.



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

OUR OPPORTUNITY IN CANADA





A CANADIAN GIANT

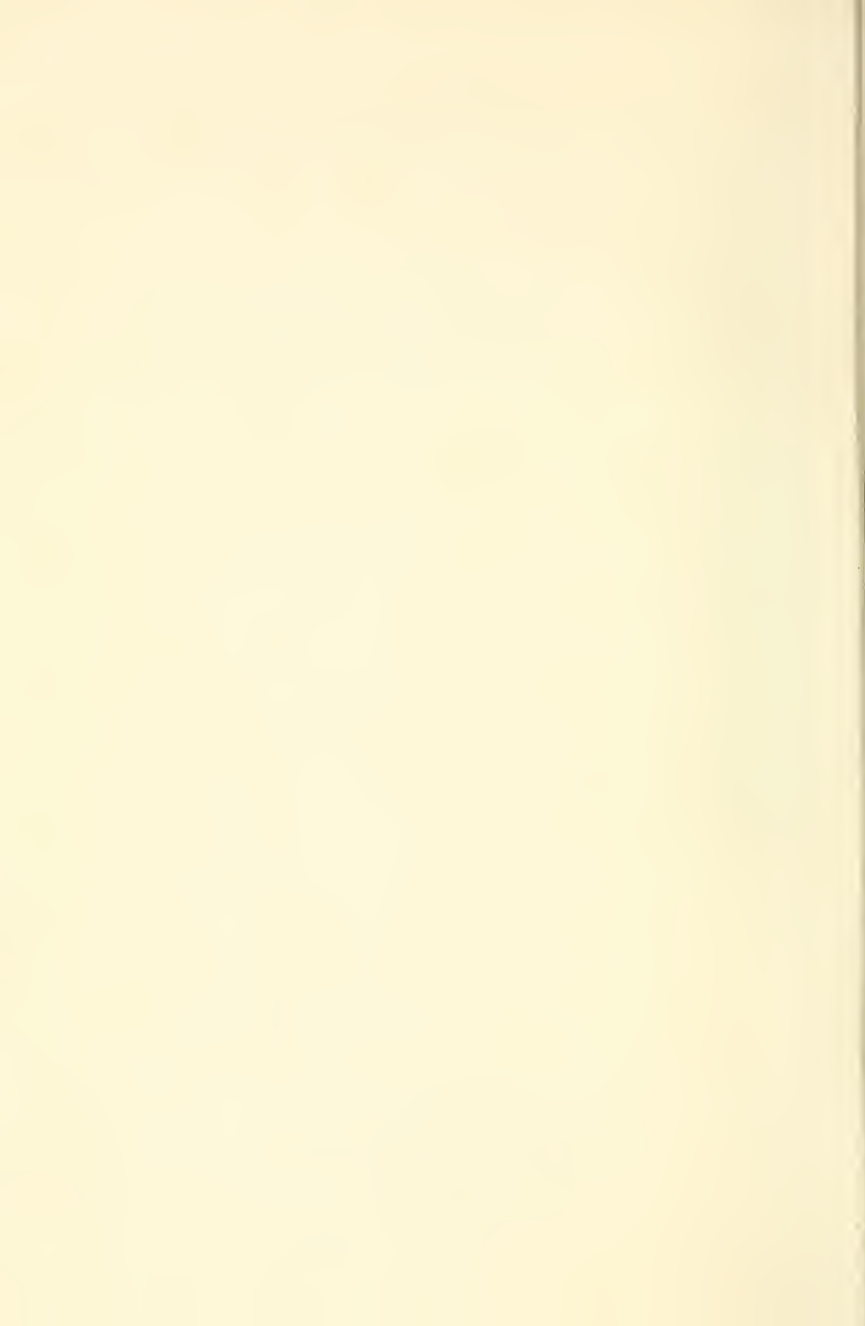
OUR OPPORTUNITY
IN
CANADA

BY
EDA GREEN

ILLUSTRATED

Society for the Propagation of the Gospel in Foreign Parts
15 TUFTON STREET, WESTMINSTER, S.W.

1912



BX
5614
G820

NOTE

THIS book, which is intended primarily for the use of Missionary Study Circles, deals chiefly with the work of the Anglican Church in Canada. Each chapter has been read and (with the consent of the writer) revised by a committee composed of persons who have had experience in the conduct of Study Circles. The responsibility for the issue of the book, as it now appears, belongs to the Society by which it is published.

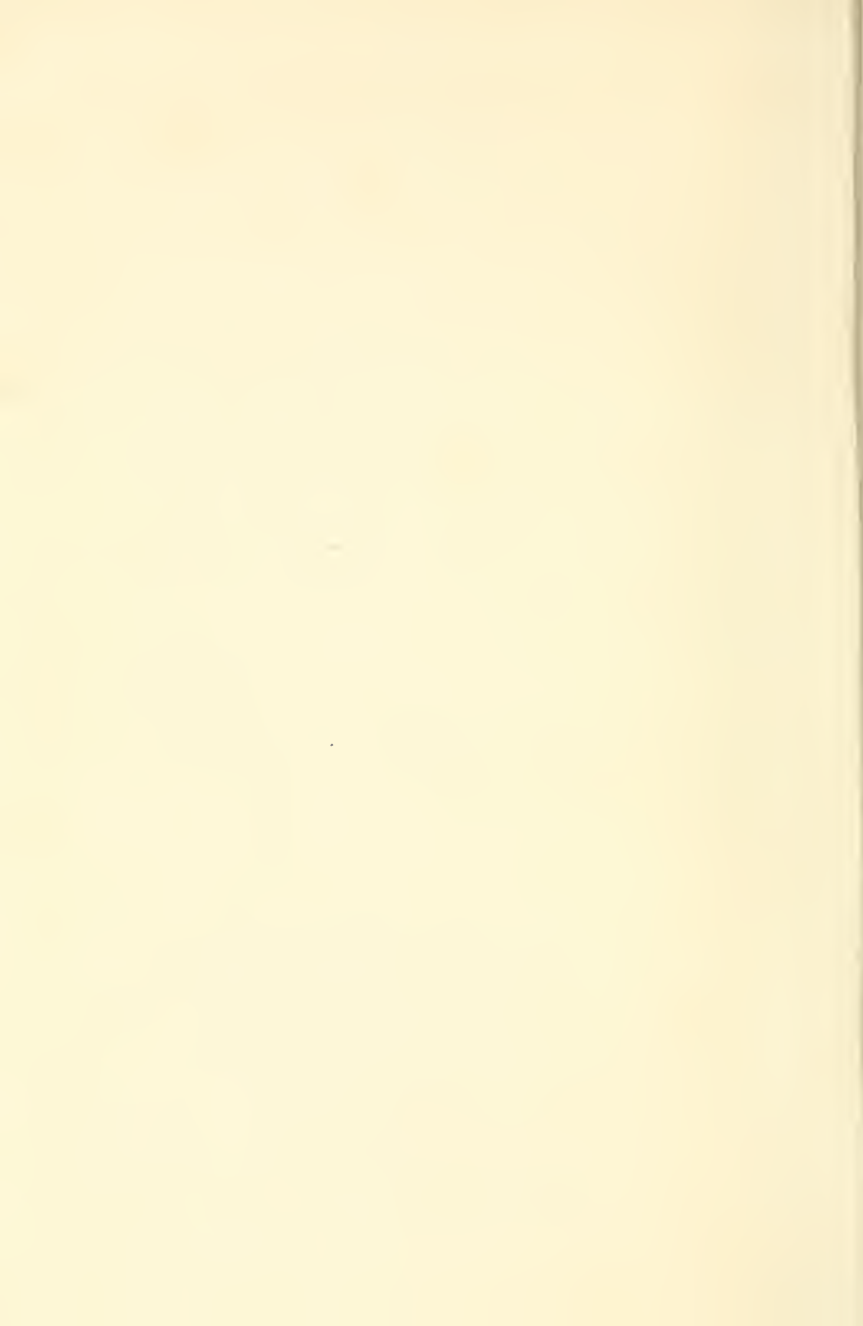
Whilst the book will specially appeal to members of the Anglican Church, we trust it will be of interest to all who desire to promote the spread of Christianity in Canada.

S.P.G. EDITORIAL SECRETARY.

October 1912.

(Another Study Circle book on Canada, for the use of more advanced students than those for whom the present volume is intended, has been written by the Rev. Edgar Rogers, and will, we hope, be published in the new year.)

838340



CONTENTS

CHAPTER	PAGE
I. THE CALL OF THE LAND	9
II. THE WELDING OF A NATION	24
III. WARNING AND ENCOURAGEMENT	48
IV. THE OPEN DOOR	71
V. BRITISH COLUMBIA	93
VI. THE RESPONSE OF THE HOME CHURCH	108
APPENDIX	
I. GROWTH OF THE EPISCOPATE IN CANADA	122
II. IMMIGRATION STATISTICS	123
III. BIBLIOGRAPHY	124
INDEX	125

LIST OF ILLUSTRATIONS

A CANADIAN GIANT	<i>Frontispiece</i>
LAYING A RAILWAY ACROSS THE PRAIRIE, N.W. CANADA	<i>To face page 12</i>
A SCENE ON THE RAILWAY NEAR LAKE SUPERIOR	,, 20
WINNIPEG IN 1870	,, 24
A NATIVE INDIAN CAMP IN SASKATCHEWAN .	,, 24
WINNIPEG TO-DAY	,, 30
AN INDIAN TOTEM POLE IN BRITISH COLUMBIA	,, 38
NATIVE INDIANS FROM THE FAR NORTH-WEST	,, 50
A SETTLER'S HOUSE	,, 56
A MINERS' CAMP	,, 56
SUMMER: ALGOMA (HAYMAKING IN NEW GROUND)	,, 64
WINTER: ALGOMA	,, 64
BISHOP BOMPAS' 'CATHEDRAL' AND 'PALACE'	,, 76
A SHACK ON THE PRAIRIE	,, 76
A WHEAT FIELD IN SASKATCHEWAN, SEVEN MILES ACROSS	,, 82
'DECKING' LOGS	,, 94
A GROUP OF LUMBERJACKS IN BRITISH COLUMBIA	,, 98
A 'DRIVE' OF LOGS IN ALGOMA	,, 102
A MISSIONARY TRAVELLING IN THE FAR NORTH-WEST	,, 110
S. OSWALD'S CHURCH AND CHURCH HOUSE, LANGDON, CALGARY DIOCESE	,, 110
MAP: CANADIAN DOMINION IN DIOCESES	,, 52

OUR OPPORTUNITY IN CANADA

I

THE CALL OF THE LAND

CANADA :

equal in area to one-third of the British Empire ;
the largest united country in the British Empire ;
twice the size of India ;
greater in breadth than its distance from England ;
with a sea coast equalling half the earth's circum-
ference ;
with an unequalled romance of history ;
with illimitable possibilities for the future.

The Dominion

THE great Dominion stretching from sea to sea, facing upon the two greatest oceans of the globe ! Looking back to the East to the past civilisation of Europe, looking on to the West to the coming problems of the world ! Was there ever such a land of opportunity, of magnificent distances, of unparalleled resources ? Roughly speaking, we may count a thousand miles of

rivers and lakes, a thousand miles of forests, a thousand miles of prairie, and five hundred miles of Alpine heights and slopes, between coast and coast, though the actual southern boundary is longer.

Rivers and lakes

The rivers of Canada contain nearly half the water power of the world ; one lake alone could swallow up the whole of Great Britain. Their chain, long ago, formed an almost continuous waterway for canoes from ocean to ocean, by which Sir George Simpson travelled from Montreal to Victoria. Beyond the great lakes the Saskatchewan, the Athabasca, the Peace, Mackenzie, Nelson, and other rivers lead up to Hudson Bay and the Arctic Circle, and over their waters the rich furs of the Hudson Bay Company were for generations brought down. Now, as soon as the Georgian Canal and the Hudson Bay Railway are made, ocean steamers will bear their freight from the very heart of the Dominion direct to Liverpool.

Products

The forests carry the news of the world—of battle, of revolution, of shipwreck, of commercial progress, of political consolidation—to the farthest corners of the globe, for of the pulp made from their wood is manufactured the paper on which most of the newspapers of England, Australia, and America are printed.

Canada's coal deposits make her relation to the maritime position of the Empire of extraordinary interest. On both sea-boards, along the Atlantic and

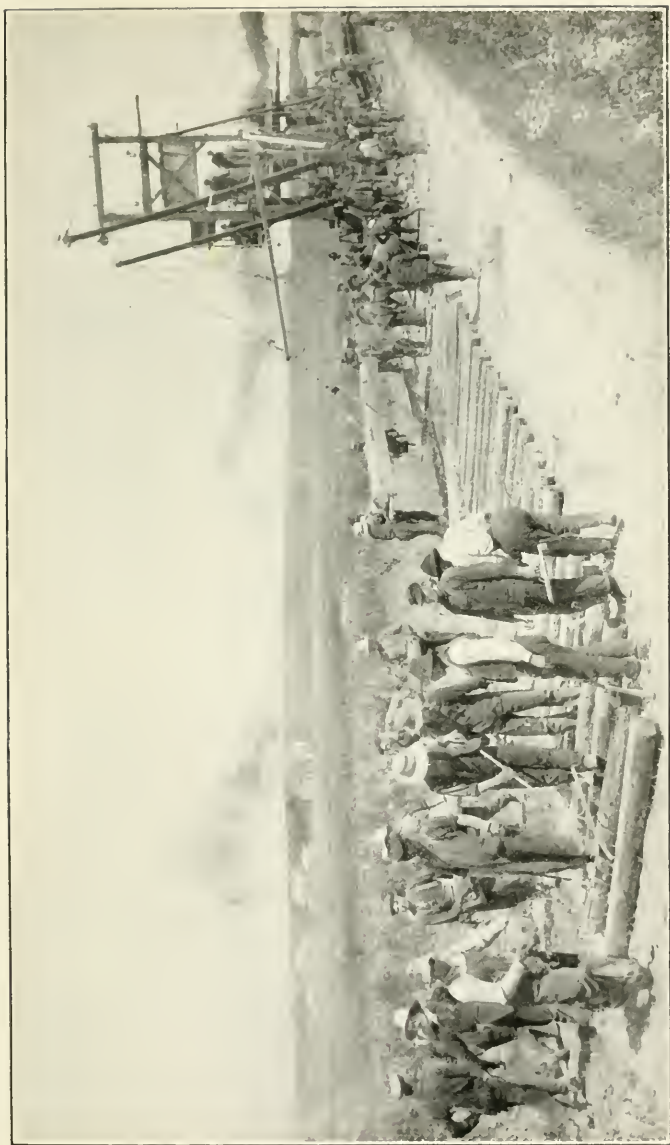
the Pacific, the location of her coalfields is very remarkable. On the east they are found in Nova Scotia and Cape Breton, and form the only supply of coal which British ships could obtain on the whole Atlantic coast of America in case of war. On the Pacific coast the position is still more remarkable. All along the coast of South America and of the United States no good coal for steaming purposes is found, and none at all till close to the northern boundary: only when that is crossed into Canadian territory is good coal met with. Then it is found in very large fields, of quality far above that anywhere in America, and in mines right on the coast, and running out under the sea, so that in some cases ships can anchor just above the place from which the coal is to be loaded. Rich coal-beds are found also in Alberta and other parts, but the importance of the coast fields for external and internal communication, in the coaling of steamships and trains, is of course enormous.

The prairies provide the staff of life for millions in other lands. In 1908 they produced one quarter of the grain in all the British Empire: each year the area under cultivation is largely increased (for 1912 the increase in acreage sown with spring wheat is estimated at 25 per cent. both in Alberta and Saskatchewan), and if the Canadian crop should fail famine would face the world. English flour is now never used alone, but has a certain percentage of Canadian flour added to make it 'stronger.' There is everywhere a complete system of telephones. In every town elevators—buildings in which the grain can be stored till it is sent away for shipping—make the transmission of the crops easy.

The apples of Nova Scotia used to be considered the best in the world, but now in British Columbia whole districts are rapidly becoming one vast orchard, producing apples better than the Nova Scotian, and of which Covent Garden dealers will guarantee to purchase any quantity. The salmon fisheries on the Pacific are the finest known, a large 'canning' trade is done from them, and from one port alone over forty million pounds of herrings are shipped each year. So to the fine wheaten bread is added the flavour of fish and fruits from the Far West.

Railways

Let us see how these and other products of the Dominion are brought into the commerce of the world. The waterways, wonderful though they were, could not suffice, and thirty years ago the idea of a transcontinental railway, which had hitherto been a dream, took shape. British Columbia made it a condition of her entering the Confederation; in 1881 the Canadian Pacific Railway Company was formed, and four years later the first train ran through from Montreal to Vancouver. Through innumerable tunnels, blasted along the rocky shores of Lake Superior, the iron road shot out its rails across the barren plains beyond, forged up the foothills, wound round the sharp curves and up and down the steep gradients to find a pass across the precipitous and jagged Rockies, those Rockies which in the north-west of British Columbia reach a height of 19,000 feet—as high as Snowdon piled upon the top of Mont Blanc.



LAYING A RAILWAY ACROSS THE PRAIRIE, N.W. CANADA

Canadian Pacific Railway

Dr. G. R. Parkin, in *The Great Dominion*, says : ' To learn the price Canada was ready to pay for Confederation and for a pathway from ocean to ocean the traveller must climb by rail up from the prairies at Calgary, through the gorges of the Rocky Mountains to the summit of the Kicking Horse Pass, and then sweep down through the defiles and valleys of the opposite slope, across the Selkirk and coast ranges, and past the cañons of the Fraser and Thompson rivers till he has reached the Pacific. He must study the line of railway in winter when, as he looks up at a hundred points, avalanches of snow are seen ready to descend upon it from lofty peaks ; he must visit it in spring when, looking down, he sees the tremendous torrents that roar beneath, swollen from the melting snows ; he must observe with what elaborate care these dangers have been successfully overcome ; he must feel the sensation of gliding by day and night over bridges which stretch like immense slender spiders far over the tops of lofty pines ; he must ride under miles of sheds built with strength sufficient to resist the avalanche rush of snow ; he must look down almost from the carriage windows into the depths of the Albert cañon ; he must be whirled, ascending and descending, around the curves of the Great Loop ; he must look out for two or three days continuously on the marvellous succession of mountain peak and range and gorge and embattled cliff guarding the long narrow valleys, all of which go to make up the impressive and magnificent scenery of the greater part of

British Columbia. When he has wondered at the courage of the engineers who faced such a task of railway construction, and the energy of the contractors who transported the material and fed the armies of labourers by whom the work was done, and when he has studied the organised watchfulness which has kept this line day and night practically free from danger or serious obstruction, he has yet other even more striking conditions connected with its construction to consider.

‘Ontario, the base from which the task was approached on the side of Eastern Canada, is 1600 miles away. The first 400 miles of road round the north side of Lake Superior had to be cut through a wilderness of rough granitic country, uninhabited and well-nigh uninhabitable, save for the mining populations which draw supplies from outside. Then followed 1200 miles of prairie, all of which was also uninhabited, or very thinly inhabited, until the railway opened the way for settlers. All this had to be traversed before the foot of the mountains was reached, where the really serious work began. And for what purpose was this mighty barrier of the Rockies and Selkirks, 600 miles wide, to be crossed? . . . It was to complete and round off a national conception, to prepare the way for commercial and political advantages as yet far remote, and by many deemed imaginary, that the work was faced. British Columbia, insignificant in population (there were then less than 50,000 white people), was significant enough in position and in some of its resources. It fronted on the Pacific; it had splendid harbours and abundant coal; it supplied a new base of sea-power and commercial influence; it suggested a new

and short pathway to the Orient and Australasia. The statesmen in Ottawa, who in 1867 began to look over the Rockies to continents beyond the Pacific, were not wanting in imagination ; many claimed that their imagination outran their reason ; but in the rapid course of events their dreams have been more than justified. They were perhaps building even better than they knew.'

Settlements

What did the coming of the railway mean on the spot ? It meant that every ten or twelve miles there was planted the nucleus of a little town, and that from these stations, all along the line, a trail would lead ten, fifteen, or twenty miles back into the bush, and all along that trail sections of land would be taken up and would become the *homes* of a new people.

Now two more transcontinental railways are almost completed, and along each of them hundreds of little towns are growing : two hundred miles north of the Canadian Pacific Railway the Grand Trunk line will cross the Rockies after passing through the great wheat-growing belt of Northern Ontario, and the whole of a new territory will be opened up.

The homes and towns, what are they like ? A lonely shack built of untrimmed logs, dovetailed together at the corners, and the snow kept from drifting in between the logs by filling up the interstices with mud or hay, or a frame building, i.e. squared posts with boards nailed across. One such shack may be on every 160 acres of the townships, each of which is six square miles in extent

and divided into thirty-six sections ; or a collection of the same—some covered outside, for warmth, with black tarred paper—may be set down at any and every angle to a 'street' ; that street, the rough, barely levelled ground, big stones standing up in it, and empty fruit and milk-tins rolling carelessly about ; this on fine days, and on wet days the disused tins roll no longer, for they are fixed, and the shoes of passers-by are often fixed too, in a sea of semi-liquid mud. Alongside is a 'side walk,' a narrow platform raised some three feet above the street, supported on wooden posts and formed of narrow transverse planks into which the heel of a shoe easily fixes. The town will have a post-office, with rows of little numbered and locked pigeon-holes in which letters wait until the owner, or some neighbour, happens to come in, perhaps from a distant farm, and 'get his mail.'

Inside, the houses will have a furnace, from which stove pipes carry the heat into every room, either by hot air or by a system of hot water : open fire-places are almost unknown and are never trusted to for warming a room.

In the large towns, of course, a town plan is carried out : the houses are built mostly of cement or brick, and tram-cars run along the streets.

Development

But these beginnings made by the first railway have developed rapidly : the Dominion has been bound together by the rod of iron, and the great North-West has been 'created.' Winnipeg, the gate of the prairie, has

been given a population of nearly 200,000 and the province of Manitoba of half a million. The provinces of Saskatchewan and Alberta have been peopled and British Columbia settled with 310,000. All this in five-and-twenty years !

And why ? Why do these people come to Canada ? Let us see further what the land offers.

Atlantic provinces

Starting from the eastern coast, we have the Atlantic provinces—Nova Scotia, Prince Edward Island, and New Brunswick—all having fertile valleys and good farming country. Nova Scotia has hundreds of cherry and apple orchards, besides timber, minerals, and coalfields. Prince Edward Island has been called the million-acre farm ; New Brunswick has good agricultural land, as well as forests full of moose and other game, and along the coast a very considerable population make their living by fishing.

Quebec

Passing through the important province of Quebec, with the two chief towns of Quebec and Montreal, (the largest city in Canada), we find also good farming country, where grapes ripen out of doors, blue berries grow wild, and tobacco, maple sugar, and Indian corn are cultivated.

Ontario

Beyond Montreal we come to the province of Ontario. There are forty-six county towns, ten of them being

cities, but the largest are Ottawa, the seat of government, and Toronto—a most important business centre for the eastern part of the province—full of commercial activity ; factories and mills are dotted all over it, worked not by smoky coal as with us, but by water power from the rivers. In Southern Ontario there are large districts of fruit and other farms. Then beyond Toronto we reach Muskoka, the happy holiday-ground of Canadians, where they can enjoy wild duck and partridge shooting, and get good fishing in the lakes and rivers. The country is beautiful always, but in the 'fall' it is beyond description. The dark fir trees, spruce, hemlock, and tamarack stand out against the glorious gold and crimson of the birch and maple, the rocks are covered with lichen, some as white as snow, and the unclouded blue of the sky is reflected in a myriad lakes.

All this is the older and settled part of Canada.

New Ontario

Leaving this, however, we come to the great centres of new life, and first to the region called New Ontario, in the dioceses of Algoma and Moosonee. Here from the Ottawa river to Lake Nepigon, a distance of 600 miles, there are valuable forests, into which thousands of 'lumberjacks' go year by year, each year placing their camps farther back as they cut away the timber. All through the winter, from September to March, these men are shut in on the frozen ground, alone with the snow-laden trees : all day long, in gangs of two men and a boy, they cut down trees, and then spend their nights in the isolated camp consisting of two

or three log shacks, one for the dining camp, one fitted with tiers of log bunks covered with fir branches or straw for sleeping in, and one for the horses.

From the lumber camps the felled wood is hauled down on sleighs over the snow to the nearest water, and when the winter ice thaws it is floated down the lakes and rivers to the saw mill, where big circular saws cut it into planks, or to the pulp mills, where it is converted either into paper, or into pulp to be exported and made into paper elsewhere.

In this district, too, are almost the only nickel mines of the world, and large supplies of iron ore (hæmatite) and copper. And here are the great new mining regions of Cobalt, Gowganda, and Porcupine, mines of silver and gold of surpassing richness, which for several years have attracted thousands of men.

Sault Ste. Marie is one of the great industrial centres of the continent. The tremendous weight of the whole of the water of Lake Superior rushing through the narrow rapids of the Ste. Marie river gives extraordinary water power which is used to run a large group of works—pulp mills, chemical works, steel rail mills, and others. The river divides Canada from the States, and it is reckoned that considerably more tonnage than passes through the Suez Canal goes through the locks, American and Canadian, which day and night send on the vessels from Lake Superior to Lake Huron. It is often impossible to get vessels enough to bring down the wheat from the West.

Fort William and Port Arthur, twin cities at the western end of Lake Superior, may become the Chicago

of Canada ; they are the centres of a network of railways, and of the handling of all the grain traffic, which is here transhipped by means of the huge buildings called elevators from the freight cars into the vessels which bear it down the lakes.

Prairie towns

Entering the prairie district, besides Winnipeg, there are Calgary, Edmonton, Regina, Saskatoon, Moose Jaw, cities of from 15,000 to 60,000 people, with all the needs and opportunities, aye, and all the temptations, of cities, and in the thousand miles of the 'Great Lone Land' hundreds of smaller towns and thousands of farming settlements cover the ground. There are no forests to clear, so the settler can sow his seed at once and in due time reap his harvest.

The Rockies

Passing across the Rockies we have seen the development of fruit farming in the Okanagan and other districts, the fishing and coal mining, and from time to time there are 'booms' of rich silver, and gold mines, too, in British Columbia.

'Our Lady of the Snows'

'Our Lady of the Snows' is a title justly resented by Canadians. A land of eternal snow and frost ! Go there in June or July, with the thermometer at 90° or 100° in the shade, and you will long for a little snow to save you from the bites of the black-fly or mosquito. But in a country with a southern boundary



A SCENE ON THE RAILWAY NEAR LAKE SUPERIOR



line of 4000 miles and a latitude stretching from that of Central Italy to the Arctic Circle there are many climates. The Far North may have its unmelting snow, its polar bears; Central Canada its intense cold, 60° below zero in winter, and in summer almost tropical heat; but along the Pacific coast the air is soft and genial, rainy in winter, and quite glorious in summer.

'Our Lady of the Sun'

Far more aptly, however, might Canada have been called 'Our Lady of the Sun,' for over all, everywhere the sun shines down in unclouded brilliance: this purifies the air, and with the dryness makes it extraordinarily clear and invigorating. 'One never feels tired here' is a remark often heard. Canada lies in a latitude where men attain to the greatest energy of body and mind, and from which hitherto the conquering races have come; her climate is adapted to bring up a splendid people, strong and virile, purposeful, resourceful, healthy in mind and body. Will they fulfil this possibility?

Reasons for going to Canada

The reason for which they go to this new country is frankly to 'get on': quite rightly; but is the worship of the 'almighty dollar' becoming paramount? We know the materialistic bias of much of our literature and teaching to-day, 'Let us eat and drink, for to-morrow we die.' Men refuse to believe in a future life, and centre their energies in getting all they can in this life. It was the devil's first temptation to our Lord, and he

finds the conditions of a new country very helpful to the same temptation now. What is the answer to be ?

Canada's call

Canada calls, calls, calls: 'Give me of your sons and daughters. I give you the wealth of my virgin soil; I offer you the riches of my hidden minerals; my forests, my fish, my fruits are yours for the taking. I give you of my fulness, my land to be your home.' Shall it be, 'All these I will give thee and thou shalt bow down and worship *me*?' Ah, no! Canada calls again: 'Give to me your sons and daughters signed with the sign of the Cross, who shall come not merely for material well-being, not merely to gain the world and lose their own souls, but who shall plant in each home the knowledge of Christ Crucified, and build up in my homesteads, my villages, my cities, the faith which made England strong, and without which my new nation may have indeed "the developed body of a splendid animal, the disciplined mind of a splendid devil," but shall fail utterly, because the spirit of the nation must perish if it is without God in the world. "Man cannot live by bread alone."'

The gifts of God

We have seen the call of the land, how for centuries God's gifts in rock, in earth, in forest, in water power have been waiting, stored up, till in the fulness of time He has given, through His other gifts of science and engineering, the power to use them. And so the wondrous possibilities of the country are developed *for* mankind, *through* man, but all *from* God. We say the

railroad, the people, are 'making' the country, but Who created it for them to 'make' ? To read God's Book of Nature is surely to read the record of His eternal character, His mercy, His love, manifested in His works. Shall those to whom the new country brings new life forget that their part is only as stewards to *use* the gifts, and so, according to God's law, to increase the usefulness? Shall they forget the Lord and Giver in His gifts?

A vision of gratitude

We want for the new nation a vision that it may see. In Mrs. Browning's words :

' Earth 's crammed with Heaven,
And every common bush a fire with God ;
But only he who sees, takes off his shoes—
The rest sit round it and pluck blackberries.'

II

THE WELDING OF A NATION

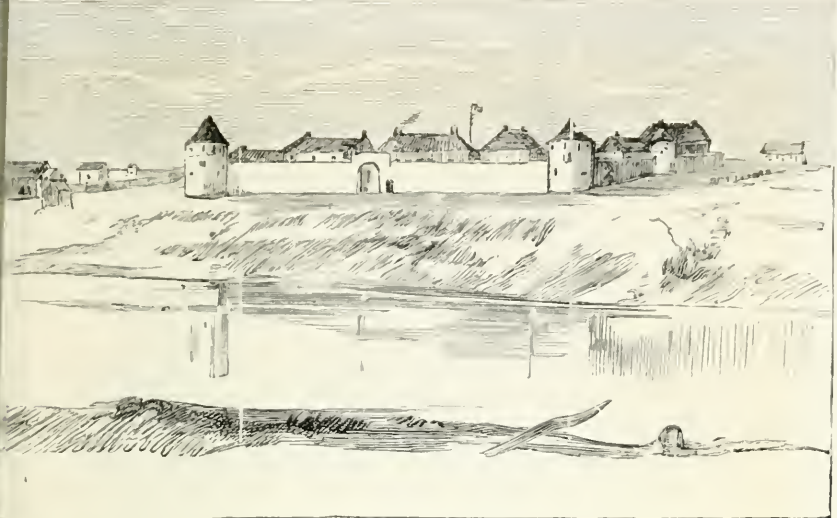
WE have seen the call of the land ; now, to get some idea of the tremendous problems before Canada, we must go back and see how and whence the people have come who have turned, and are turning, her forests and prairies into homes of men. The closing years of several centuries have been fraught with the opening of momentous issues : the fifteenth century was one of these. Its later years saw the rise of the New Monarchy, the New Learning, the New World.

The New Monarchy

At home men looked for peace when the marriage of Henry VII and Elizabeth united the houses of Lancaster and York, whose wars had for so long harassed England. By the downfall of feudalism and by the wealth accruing to the Crown from confiscated estates, the New Monarchy attained to a power and absolutism unparalleled before or since.

The New Learning

But with the cessation of fighting, temporarily even with France, trade was developing and men had time for literature, which for two centuries had almost died out. The Greek scholars of Constantinople, driven west



WINNIPEG IN 1870



A NATIVE INDIAN CAMP IN SASKATCHEWAN



when that city was captured by the Turks, came to Italy, where an intellectual revival sprang up and from whence the knowledge of Greek thought and science was brought to England: by the invention of printing, which now had time to mature, this knowledge was spread ; so came the New Learning.

The New World

This lack of employment in war, and the seething of the new thought, were two factors which led to the search for a wider theatre for life. In the Middle Ages the English spirit of adventure found its outlet in the Crusades. Now, through the discoveries of Copernicus, science whispered that the far west must hold lands to balance the known continents: the southern point of Africa had been rounded by the Portuguese, and Columbus crossed the western ocean and found the islands of the New World.

Discoverers

Nearly 500 years before, this 'world' had been *discovered*. In 1008 a hardy Norseman, Leif, the son of Eric the Red, sailing from Iceland, had reached Labrador. Christianity had been established by law in Iceland in the year 1000: we know that missions were sent to Greenland and successfully carried on there by the Icelandic Church, and if the tradition be true that Leif was being sent on this mission by the King of Norway when he came to Labrador, it is a lesson of the zeal of a Church only eight years old to carry the Gospel to others.

The western world, however, had been lost sight of and forgotten again until 1492, when Columbus was sent out from Spain by Ferdinand and Isabella, and landed in the West Indies : it was only on his third voyage in 1498 that he reached South America. A year earlier, Jean Cabot and his son Sebastian, sailing from Bristol port and under English colours, had set up a cross and the English flag near Cape Breton and had claimed the whole new world for England. But distant lands were valued then for the revenue they could supply to Europe, and when Henry VII found that Cabot brought no spices back he troubled no further about the new country.

Next came Verazzano, a Florentine, and then, fired by his tales and those of Columbus, Jacques Cartier, in 1534, went forth from France with 120 men, in a vessel no bigger than a fishing smack, and bearing the lily flag of King Francis, which he took to plant and unfurl over his little colony. This idea of tributary possession was a conception which could only arise in a nation with a certain central power. Nomad Bedouins or wandering Red Indians settling on new ground form no colony, they belong to no state of their own : our Saxon and Danish forefathers established themselves in England and drove back the Britons ; they did not make England tributary to the land they came from, but the idea of Western powers in occupying a new country has been not only to possess the land, but to set up there an offshoot of their state, to impose their laws, their civilisation and their religion, and to exploit its wealth to enrich the state at home.

So Cartier passed the bleak shores of Labrador, and on St. Lawrence's Day entered a broad gulf, and sailed on till he came to rich forests, to abundant blossom and wild berries, and to a land of such sunshine that; from the heat, he named one anchorage Baie des Chaleurs. Beyond this, on a promontory which he called Cape Gaspé, he planted his master's flag, and, in the spirit of Constantine, the sign of his Heavenly Master too; for it was a cross, 30 feet high, which bore a shield with the arms of France, and before which his sailors bent their heads in prayer.

Cartier carried away to France two of the Red men he found, and the next year he came back again, and sailed farther up the beautiful river, under its towering rocks and forests, the track his vessel made gleaming bright with phosphorescence. The natives who came out in their birch-bark canoes to see the white men called their collection of huts *Kannatha*: so CANADA got its name, and *Kebeke* (Quebec) meant the strait to which the river narrowed at the foot of a great rock where lay the village of Stadacona. In spite of the dangers of ice and snow, and of devils of which Donacona and his Indians told, Jacques sailed on to Hochelaga, whose hill he named Mont Royal (Montreal) as from it he looked far out over a great panorama gorgeous in its autumn colouring of gold and scarlet maple. Twelve hundred Algonquins dwelt here, and Cartier stayed some months and then went back to France, but he too was to find his venture slighted. Cabot to discover, Cartier to enter, Champlain to settle!

Seventy years later Samuel de Champlain sailed from

France, and made at Quebec the first real mainland settlement, in 1608.

The next post inland was Montreal, founded in 1641, under Maisonneuve, as a religious venture to win the Redskins. Still farther west the Frenchmen looked: fur-traders brought them tales of the 'Big-water,' beyond which was a mysterious river, the 'Mesipi,' and at last a born discoverer, La Salle, arrived from France. His quest was to find that western route to China which was only to be brought into use 250 years later; when he failed and came back to his seigneurie above Quebec, the rapids there, whence he had set out in 1666, were in derision named 'La Chine.' Others first found the great river, but it was La Salle, with one of the Récollet fathers, who made the wonderful journey down the whole length of the Mississippi and emerged in the Gulf of Mexico, where he set up a column in the name of Louis of France. This gave to France the outlets of the two great rivers, the St. Lawrence to the north and the Mississippi to the south, and by holding the Alleghany range, and planting the forts Duquesne on the Ohio, Niagara on the St. Lawrence, and Ticonderoga on Lake Champlain, she hemmed in on the west Virginia and New England and the chain of English settlements along the coast. Here were a million Englishmen shut in by 60,000 French Canadians. Whose was the new world to be?

Struggle for supremacy

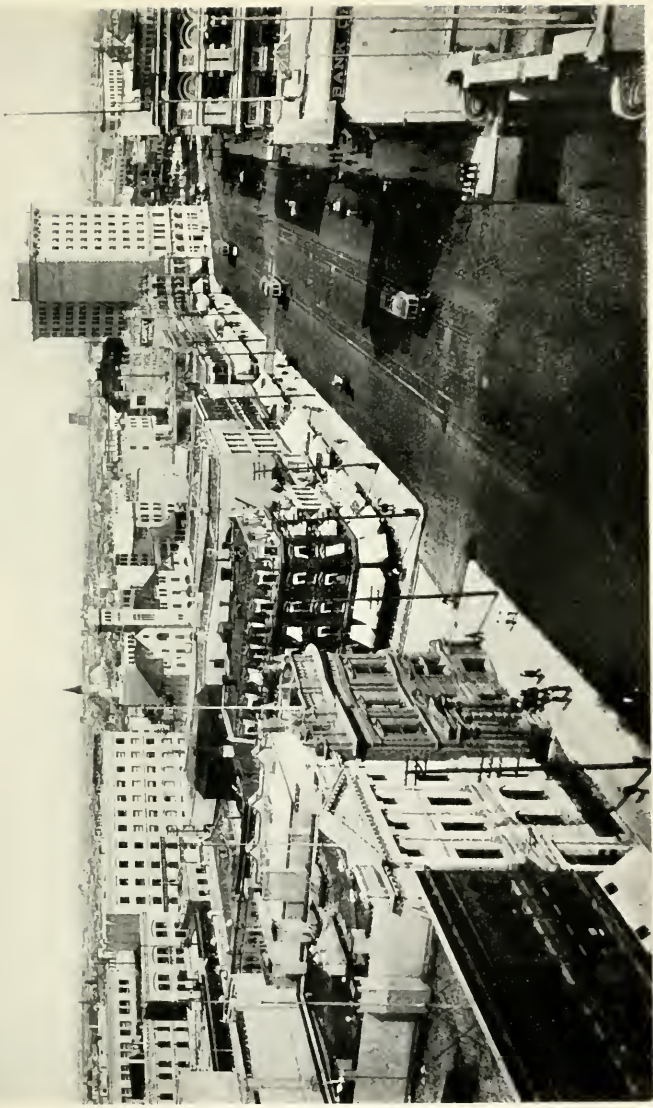
Writing of the War of the Austrian Succession, the Seven Years' War, and the American War, Professor

Seeley says, 'The great triple war of the middle of that (18th) century is neither more nor less than the great decisive duel between England and France for the possession of the New World. It was perhaps scarcely perceived at the time, as it has been seldom remarked since, but the explanation of that second Hundred Years' war between England and France which fills the eighteenth century is this, that they were rival candidates for the possession of the New World, and the triple war which fills the middle of the century is, as it were, the decisive campaign in the great world struggle.' Battles, sieges, massacres, dragged on till England's great minister Pitt came to power.

Then a well-thought-out expedition under Amherst and Wolfe took Louisburg, at the mouth of the St. Lawrence, and while Amherst was reducing the other forts, Wolfe, in May 1759, took 9000 men to anchor below Quebec. Through the hot days of June, July, and August they lay there in camps on both shores and on the Isle of Orleans in mid-stream, the men sick with inactivity and Wolfe sick with despair. Above, on the long line of inaccessible cliffs, the French general, Montcalm, was secure: one attempt by British grenadiers to scale the heights had failed and no other way appeared. The strain of anxiety and the haunt of failure brought Wolfe near to death, and for two days his life hung in the balance. He rallied himself to take the one faint chance he saw. His keen eye had discerned a narrow footpath winding up the precipice beyond the town, a footpath which the French felt to be so impassable that only a few tents were pitched at the top. His cannon, planted

on the heights of Point Levis, opposite Quebec, kept up a fierce bombardment, and under cover of this Wolfe rushed some ships up the river while two thousand troops from the western heights looked down disdainfully. The English general lay quiet and waited for his plans to be carried out. A feigned attack by his main force below the point and constant firing from Levis drew off Montcalm's attention, and the 2000 men above were drawn westward by some manœuvres of the ships. On the night of September 12 there was no moon and the stars gave but a faint light as, at midnight, the flotilla of boats dropped silently down with the tide, keeping under the shadow of the cliffs, and with muffled oars. As the first boat touched shore at Anse au Foulon (now Wolfe's Cove) the challenge rang out '*Qui vive?*'—'Who goes there?' Was all lost? Ah! surely because it was ordained that England should win Canada, that officer of Frazer's Highlanders who spoke French well, was there to answer. And so the guard was passed, thinking that only the provision boats expected from Montreal had arrived. Hand over hand the men climbed up the rocky way for life, for honour, and for country. The few French soldiers at the top were overpowered, and in the early dawn Wolfe drew up nearly 4000 men in line on the great plain where long ago Master Abraham Martin, a royal pilot, had sown his corn, little thinking his wheat fields would be the scene where Canada's future should be decided.

By ten o'clock the two armies clashed together, and the French line broke. Wolfe was mortally wounded, and as he lay one of his men called out 'See,



WINNIPEG TO-DAY

they run!' 'Who run?' gasped the chief. 'The enemy, sir.' And, giving an order for Colonel Burton to cut off the retreat, the young general, who at the age of 33 had won Canada, turned on his side and said, 'God be praised, I now die happy.' His body was embalmed and brought home to be laid in the family vault at Greenwich, and a grateful country did him every honour and placed a monument to his memory in Westminster Abbey. In the House of Commons the statesman who had sent him out gave him this tribute: 'With a handful of men he has added an empire to English rule.'

Montcalm too was killed: at peace in death, the two leaders are commemorated on the heights of Quebec by one obelisk bearing both their names. 'Freedom was won on the Plains of Abraham, and a great Frenchman and a great Englishman consecrated by their deaths on the same battlefield the future political union of two races on the northern half of the continent now known as the Dominion of Canada.'

Conquests of Canada

The struggle for the New World was over, and at the general peace of 1763 France ceded to England all her possessions in North America except two little islands off Newfoundland. 'His Most Christian Majesty and the Crown of France' renounced all pretensions to Canada, and guaranteed all rights to the same to the King and Crown of Great Britain.

The conquest of Canada by France—what did that mean? It meant the establishment of the faith, the

conversion of the aborigines, as the primary object of the possession. Let us make no mistake about that. The power of the Roman Church was so strong that it became a political peril and had to be curbed by the French government, but the spread of the knowledge of Christ was throughout the main object of the French occupation.

The conquest of Canada by England—what has this meant? The making of a nation, the building up of cities, towns, and homesteads, of a material development far beyond any which had taken place under French rule. We are a colonising people, they are not. But that very power of colonising is but another gift, and both that and the gift of the land in which to colonise surely meant opportunity. Why have the power and the trust been given to us? An empire that has been hidden and unknown for two centuries is now being brought to the birth, and it is OUR EMPIRE, peopled and being peopled with many of our own dear ones, flesh of our flesh, bone of our bone :

' God took care to hide that country till He judged His
 people ready,
 Then He chose me for His whisper, and He found it, and
 it 's Yours.

. It's God's present to our nation ;
 Anybody might have found it, but—His whisper came to *me*.'

When God gives into one hand opportunity He gives into the other hand responsibility. Just as individual health, wealth, talents, are each a trust to be used for God, so in a nation's life the opportunity of rule is a trust too. Would it have been better for Canada

to have remained under the lilies of France, rather than to have come under the Union Jack? Wherever the flag with the united crosses of St. George, St. Andrew, and St. Patrick is waving, have we planted there the Cross of Christ?

The New Rule

We will try now to see how England was going to bear rule over this territory, peopled by 60,000 French Roman Catholics who looked on her as their national enemy, and on their conquerors as enemies of God and king, against whom nearly every man and boy among them had borne arms. By a royal proclamation, 'His Britannic Majesty agrees to grant the liberty of the Catholic religion to the inhabitants of Canada: he will consequently give the most effectual orders that his new Roman Catholic subjects may profess their religion according to the rites of the Roman Church, as far as the laws of Great Britain permit.' English law, civil and criminal, was, however, established; and this soon became a burning question. Ten years later, on a petition to Parliament, the Quebec Act of 1774 established in the Province of Quebec the French civil law and the French language, besides the Roman Catholic hierarchy. It was doubtless due to this generous treatment that when the War of Independence broke out in 1776 the French Canadians resisted all appeals to join the Americans and remained loyal to the British flag.

United Empire Loyalists

In the thirteen revolting states thousands of men of English descent were loyal too, and a long and sad

procession of over 10,000 people made their way to Canada, some settling in the Maritime Provinces, and others pressing on up the St. Lawrence. These refugees, known by the honoured name of UNITED EMPIRE LOYALISTS, were the founders of Ontario: to each was given 200 acres of land, an axe, a plough, a cow, a hoe and spade, and food for three years. Surely again we may see how things were working together for good. This old English element was for the strengthening of the land, but would it bring too much friction?

French and English

To each of the five provinces, Lower Canada (the Province of Quebec), Upper Canada (the Province of Ontario), Nova Scotia, New Brunswick, and Prince Edward Island, was granted a provincial government, with, for Quebec, a governor-general, and for each of the other provinces a lieutenant-governor. Friction however arose between the official class, staffed chiefly by United Empire Loyalists or by men brought out from England, and the French Canadians and the somewhat independent Scots and Englishmen who were now coming out in great numbers. The simmering discontent came to a head and broke out in a rebellion in the early days of Queen Victoria. Lord Durham, a far-seeing statesman, was sent out as governor and found 'two nations warring in the bosom of a single state.' By his masterly grasp of the position he saved Canada, united the provinces of Upper and Lower Canada, and prepared the way for the future federation—only to have his actions criticised at home, chiefly from

personal spite, and to return to England to die, a broken-hearted man.

Hudson Bay Company

Behind this land of rivers, lakes, and forests, where the French and English were at strife, far away to the north and west, lay the kingdom of the old fur-traders, the 'Great Lone Land,' where for over half the year the bright northern sun shone on dazzling snow. In 1670 Charles II had given to the 'Governor and Company of Adventurers of England trading into Hudson Bay' (of whom his cousin Prince Rupert was one) a charter of 'all lands, countries, and territories upon the coasts and confines of all those seas, straits, rivers, lakes, creeks, and sounds lying within the entrance of Hudson Strait.' So all over those vast treeless regions, round the frozen Arctic Sea, away across to the Rocky Mountains, the company had an absolute monopoly of trade over 2,800,000 square miles, for a yearly rent of 'two elks and two black beavers'! They had power also to make and enforce laws, maintain armies, and refuse admission to any British subject who could not show the company's written permit. Foxes, bears, beavers, otters, martens, mink roamed freely and were trapped by the Eskimo for the traders. For some time the company kept round the coasts, but by degrees they planted their low square forts through the prairie lands, and when a rival 'North West' Company was merged in theirs they extended their depôts right away to the Pacific coast. Once a year the Eskimo in the north; or the Indians in the west, gathered round the forts

where the English flag, with the magic trading letters H.B.C., was flying. Outside the palisade which surrounded the domain of the company's officers they set up their wigwams, and then brought in their bundles of precious skins. Each skin was carefully examined by the white traders and paid for with the axes, guns, blankets, beads, or mirrors which the Indian loves: a hatchet, a kettle, and half a pound of beads would buy one beaver skin, a red coat would purchase five. Once a year these furs were shipped off to England in the solitary vessel which made its way across the Atlantic into Hudson Bay, to York Factory or to Moose Factory, freighted with provisions for the white men in their lonely stations, and with their barter of trade for the Eskimo and Indians.

Meanwhile settlers from the old land were coming farther up the lakes, planting their homesteads in the forests and pushing the fur-traders farther back. In 1858 a cry of gold brought a rush to the western coast. 'Across the desolate wastes of country, men struggled from Canada and all parts of the world. Up the golden Fraser river they floated in home-made rafts and unsafe canoes in search of the precious metal.' The officers of the company were unable to cope with the influx of a landing of 30,000 men, and the Pacific slope, reaching inland 400 miles to the Rockies, was formed into a new Crown colony, British Columbia.

Confederation

Through years of struggle between the French and English races, of rebellions of Indians and half-breeds,

Canada was piloted by wise statesmen, such as Howe of Nova Scotia, Sir G. Cartier, and Sir John Macdonald, and in 1867 the Federation to which Lord Durham had looked forward was brought about and the Dominion of Canada created. At first this held only Quebec, Ontario, Nova Scotia, and New Brunswick. Two years later nineteen-twentieths of the great North West were bought from the Hudson Bay Company, and now form the provinces of Manitoba, Saskatchewan, and Alberta. British Columbia joined the following year, and then Prince Edward Island. Newfoundland alone remained independent. So was formed the Dominion.

Red Indians

Let us now look at the people who dwell there. Who were the copper-coloured men, with stone-tipped arrows, whom Cartier had found 400 years ago at Stadacona and Hochelaga, and whom Champlain helped to fight against their enemies? They were those Red Indian tribes, Algonquins, Hurons, and Iroquois, whose tomahawks and feathers, whose wigwams and canoes have formed the romance of hundreds of English boys and girls. Probably their forefathers came from Asia, paddling across Behring's Straits. The Algonquins lived in the birch-bark wigwams we know so well, made of poles sloping together at the top and covered with sheets of bark from the birch tree; a bearskin perhaps hanging over the low entrance through which they crawled. The Hurons and other Iroquois built houses from 30 to 500 feet in length, where many families lived together. Strong poles or saplings bent over at the top

were covered with the bark of oak, elm, or spruce trees ; down the centre was a row of fires, one for every two families, who in winter slept closely packed around it, the smoke escaping through a space left open at the top. On each side of the fire were shelves of bark, some four feet from the floor, which formed the summer sleeping place : under the roof were hung a motley collection of skins, weapons, ornaments, and a golden fringe of unshelled corn. On great occasions the warriors were tattooed all over, or stained in weird devices with ochre, white clay, soot; and the red juice of berries, while their prowess was marked by the headdress of feathers, one feather for each scalp taken. The dress of both men and women was of skins cured by smoke and decorated with designs worked in porcupine quills. Each tribe was sub-divided into clans, having a separate emblem, such as a hawk, tortoise, or wolf, the figure of which was carved on a long pole and set up at the entrance to the 'Lodge.' These totem poles still exist in British Columbia. The Indian's belief was animistic. ' In the stirring of the leaves, in the glint of the sunbeams amid the foliage, in the crash of the thunder, in the roar of the cataract, in the colours of the rainbow, in the very beat of his pulse, in the leap of the fish, in the flight of the birds, he saw some power to be evoked,' and the object of worship, the Manitou of the Algonquins, the Otkie of the Hurons, instead of a great spirit, might sometimes be a stone, a bird's feather, or a fish-bone !

It was to these red men, cruel, revengeful, treacherous, yet also courteous, generous, brave, that the whole land belonged. The vast forests where he hunted at



AN INDIAN TOTEM POLE IN BRITISH COLUMBIA



will, the rivers and lakes whose fish were his, have been taken from him by the white man, first by the French, then by the English. It is true his interests are guarded by treaties and statutes; he is given a yearly allowance of five dollars a head, and land to live on and cultivate on a 'reserve'; his people number some 110,000, and latterly are not decreasing, but still—we have taken his land and his freedom, we have brought him the knowledge of fire-water and other evils, we have exploited his skill for our wealth, and we cannot deny him the debt of the highest gift we can bring, the 'joyful news' which shall outweigh a thousandfold all the injury we have done him.

Eskimo

Round the shores of the Arctic Sea and along the coasts of Labrador are still some 5000 Eskimo, living in snow-houses, called *igloos*, feeding chiefly on whale oil and blubber, and travelling in their sleighs drawn by teams of dogs. These aborigines, undoubted as is our responsibility to them, are nevertheless an almost negligible quantity in the population of over 7,000,000 which the Dominion now numbers. Let us see who are the others.

French Canadians

We saw how the French Canadians came, those *habitants* whose homes along the shores of the Lower St. Lawrence even now recall scenes of ancient France, and in some of whose communities to this day English

is never spoken. All the same they look back to that early occupation of the country which is one of the most picturesque pages in the history of the world: they suffered and fought and died to keep their new homes under the French flag, and since then they have fought with even greater intrepidity and have died as heroically for the English flag.

Immigrants

After Napoleon's wars immigration set in from Great Britain, especially from Scotland and Ireland. In 1870, when the prairie districts were brought into the Federation, Manitoba became the wheaten Eldorado to which every emigrating Englishman looked. The gradual advance of the Canadian Pacific Railway opened up the way for settlement, but it is since 1907 that the extraordinary influx has begun. In the fiscal year 1910-11; 311,084 immigrants entered Canada: 123,013 of British nationality, 121,654 from the United States, the remainder from various other countries; this means roughly 1000 people (994) *for every weekday throughout the year*. The returns for the eight months up to June 1912 show an increase on this of 16 per cent., which works out at 1155 people going in for every day of the year, Sundays included: this might represent 365 towns, each of 1100 people, being planted every year, or, what would be even more difficult to handle, the growth of ten cities of a population of 42,000 each! The problem is no less difficult when they are scattered over large areas. And what a population! What races! What problems! What an inheritance!

British

Of the Britishers we are told that on the whole the Scotch, Irish, and Welsh make better colonists than the English, partly because the latter lack adaptability, but also because we have sometimes sent out our 'failures'—men who have drifted from village to town and failed in both. A story is told by an immigration officer of an English magistrate's reprimand to a boy. 'You have broken your mother's heart, you have brought down your father's grey hairs in sorrow to the grave; you are a disgrace to your country. Why don't you go to Canada?' This ought not to be; we must send our *best*, and the Canadian Government has acted none too soon in refusing to admit not only paupers, infirm, sickly or criminal persons, but also those unlikely to be able to earn a living in their land. Already the problem of dealing with so much of our slum population is a very difficult one for them.

Americans

That the number of settlers from the United States almost equalled those from Great Britain in 1911, and is expected to reach 170,000 in 1912, is a very important fact. In 1911, by an overwhelming vote, Canada emphatically refused the offer of trade reciprocity with the United States, which would have largely benefited her people, but would have drawn them into closer relations with the States and away from England. Such a proof of loyalty to the Empire we can never

forget. The American invasion is a most remarkable movement and may well give cause for thought. The people bring in more capital than the English: many are Canadians who crossed the border five-and-twenty years ago, who have done well, and have now sold their farms at a profit and have come back to take up new land. Others are of German or Scandinavian birth, naturalised Americans, who come for the same reason. All these are well-to-do, energetic, go-ahead people, but in America, in later years, the greed of gold has sometimes stifled Christian ideals, and many new communities have been left with no voice to uphold these and have learnt to live only for the things of this world. Here is a great need of some force which shall not only teach patriotism for the country to which they have come; but shall bring them to the knowledge of their true relationship to God, and shall develop that spiritual side of their being which matters more than anything else.

Mormons

But though many of the Americans are, from a material point of view, good citizens, there is one class which forms a serious menace to the state. In Alberta, and in other parts, there are colonies of Mormons, numbering in all some 20,000, who are actively pushing their dangerous doctrines.

Galicians

Next in number to the British and Americans are the 200,000 people from South-Eastern Europe, classed generally as Galicians. They supply the unskilled labour

needed to complete new works in the cities, or to push railways and roads out on the prairie for the coming settler. They are Ruthenians, Bukowinians, Poles, Russians, Slovaks, Hungarians, or Lithuanians (a higher type of people who are described as Greek in feature, with the complexion of Norsemen).

Then there are Jews, Germans, Italians, Greeks, Turks, Armenians, Syrians, Hindus, and Sikhs. Of many of these races 60 per cent. can neither read nor write, and are of course proportionately ignorant. The Norwegians, Swedes, Danes, Icelanders, and Finns make excellent settlers.

The Doukhobors and Mennonites are religious, not racial, communities.

Characteristics

From what conditions have these many peoples come? The Jews, a large proportion of them, come from Russia, where they are not allowed to lease or purchase land, where they may not assemble for worship without a police permission, where no Jew can attend a school or university, where he is fined for conducting manufactures or commerce.

The Poles have been saddened and embittered by the cruel history of their country: The Galicians are the product of centuries of poverty and oppression; the Finns are flying from Russian occupation of their land, the Italians, desperately poor, are driven out by pressure of population to seek food to support life. We see easily that none of these come with any instinct of love of country.

The Chinese and Japanese go chiefly to the Pacific coast: they are dealt with in another chapter. The other Orientals, descendants of generations of down-trodden forefathers, have inherited the love of deception born of oppression.

What a wonderful medley of races then are being poured into Canada, each bringing their own national virtues and vices, their political and ecclesiastical pre-conceptions! This nation, the like of which the world has never seen! Why have all these various races been gathered together from the ends of the earth into that vast new country? Is it that *there* may be realised the Brotherhood of Man in the Fatherhood of God?

Old immigrants and new

How different is their coming from the coming of the immigrants of early days, who laid the foundations of England's greatness over seas. The Puritans of New England, the Quakers of Pennsylvania, though their religion had not the balance of order to sustain it in ages to come, were cultured, God-fearing members of society, who sacrificed their well-established homes, and were able in the new country to set up their own models of refined civic and religious polity.

Now our immigrants are mostly those who have no homes to leave; they come from cities where work is hard to obtain and wages are low, from countries where taxation and the struggle of tilling barren soil keeps them on the verge of starvation: in a word, from poverty to prosperity.

The great peril

It is just this which makes one of the greatest problems. 'The danger of the new country is not the danger of poverty but the danger of wealth.' Away out in a little mission on the prairie a woman used to come driving a long distance through cold and storm to church : she was always there and she never failed. The minister (a Methodist) said to her one morning, 'You are very faithful in your attendance,' and her answer was this : 'Oh ! I have need to be.' He said, 'Where did you come from ? She told him she came from Ontario. He asked her how she got along down there. She replied, 'We had a hundred bushels of wheat the last year we were there.' He asked, 'What did you have last year here ?' She replied, 'Three thousand bushels of wheat, and it is because we are so successful, because we have made our lives so prosperous, that I feel I must keep close to God.'

Problems of the welding

And of other problems ? Each of these races has something to contribute to the making of the state. Will they remain only a collection of separate nationalities ? Will they intermarry ? How will the race be modified ? The strength of the North, the beauty of the South, the wisdom and subtlety of the East, what will be the result ? How will the vote of men untrained for the responsibility of franchise affect the country politically ? Already changes can be discerned in the west from the mixed character of the population. How shall the heterogeneous mass be welded into one people and a national sense be created ?

Education

Education will do much and is splendidly provided. Every district where there are four resident ratepayers and ten children of school age is entitled to have a school. The district must put up its own school building, but may obtain the money on loan, and the provincial government provides the trained teacher. Besides this system of elementary education the western provinces now have their universities, with colleges of agriculture and of arts and sciences, for Manitoba at Winnipeg, for Saskatchewan at Saskatoon, for Alberta at Strathcona. There are also excellent state high schools.

Alberta is developing a system of agricultural education which it is thought will be more efficient than that of any other part of Canada. Its Education Department proposes to open a number of high schools on the Provincial Demonstration Farms, at which boys may obtain a good practical grounding in agriculture.

The Ruthenians, who in one part east of Edmonton occupy some thousand square miles, resolutely refused to allow any interference with their own customs, or anything involving taxation. With great difficulty they were induced to have schools, but no teachers of English birth would go to them. Saskatchewan therefore opened a school for training Ruthenians, Galicians, and Scandinavians to be teachers for their own people. All the subjects are taught in English, and as these teachers have learnt something of the Canadian spirit in their training, so, by degrees, ideas of patriotism and loyalty to their new country will be brought home to the children and will lessen racial barriers.

The one force which can weld

Yes, the State will do its part, but the education is chiefly secular, (and in Manitoba not compulsory,) and history teaches that it is the Christian Church more than any other force which has to do with the making of a nation. One of our greatest imperial thinkers said lately that after much observation in all parts of the Empire, he was convinced that a sense of Christian responsibility would do more to unite the Empire than any links of cable, of transport, or of commerce, and what is true of the Empire as a whole is true also of its parts. It is the Church of Christ which must solve the problem of welding the nation into one.

III

WARNING AND ENCOURAGEMENT

WE have seen how Canada calls, and how from every part of the world people are answering her call. We have seen God's call, the responsibility given to us with the opportunity. To us, as Church people, comes the vital question, 'How has the Church answered?' Is the Kingdom of God established, as our Empire rule is founded? Let us look first at Eastern Canada.

Newfoundland remains outside the Dominion, but it was on the barren, low-lying shores of that island that in 1578 Sir Humphrey Gilbert 'made the first proclamation of religion on the continent of America, and declared that in public exercise it should be according to the Church of England.' His charter from Queen Elizabeth was 'to make known the faith of Christ for the honour of God and in compassion to the poor infidels.' But the God-fearing old Sir Humphrey and his sturdy mariners went down in the little *Squirrel* on their voyage home. A few years later Richard Whitbourne, a merchant, asked King James I. for help to make a 'plantation' in Newfoundland, as 'by that means only the poor and unbelieving inhabitants of the country may be reduced from barbarism to the knowledge of God and the light of His truth and to a civil and regular kind of govern-

ment.' This settlement was a failure, and it was 130 years more before England troubled herself about the knowledge of God in the new land.

French Missions

This was the era of that marvellous romance and heroism of French Missions which Parkman has graphically painted.

When Cartier and Champlain brought back reports of the wild men they had found in the west, a veritable passion for converting these heathen to the faith was aroused in France.

Not long after Champlain had founded Quebec three Fathers of a mendicant Order set forth. On a journey westward Champlain fell in with one of these Fathers at the village of Carhagoucha, near the present town of Orillia, and there the first mass ever said in this western region was celebrated for the explorer and his men, while the Indians watched and wondered.

Jesuits

Ten years later three Jesuit priests arrived in Quebec, where they built an establishment for themselves. This, which was to be the cradle of the missions of New France, was humble enough. A little east from Quebec, on the St. Charles River, they made a small enclosure within which were two buildings, one for stable, storehouses, etc., and the other of four rooms which served as chapel, refectory, kitchen, and a lodging for workmen. Opening out of the refectory were four cells, none more than eight feet square, in which were lodged six priests, while two

lay brothers slept in a garret. The difficulties of the Fathers in trying to make out the language from the Indians, the weary and painful journey to the Hurons, helping to paddle the canoes and to carry them and their contents across many *portages*, the life in the filthy Indian dwellings, and in the mission house on Lake Huron, were all part of the devotion of this little band.

Heroism of the early French Mission

Père Jogues and others suffered untold tortures at the hands of the Indians: as maimed priests they were debarred from celebrating mass and returned to France; but on receiving special dispensations from the Pope they set out again to bear further suffering, and to Père Jogues, in 1645, was given the honour of being the first martyr. Father after Father suffered and yet went back, and others came to continue the work, till a large number of the Hurons were converted. In a great Iroquois raid in 1648 three priests met their lingering and agonising deaths with unflinching fortitude, and whole villages of Huron women and children were massacred. This was the death-knell of the Hurons: the remnants of the tribe fled, and the nation as a whole ceased to exist. A few were gathered on Isle St. Joseph, where the Jesuits followed them, but they could not stand against their enemies. The priests had to own that they had failed to establish a Christian nation, and with the few followers who survived, made their way to Montreal and Quebec. This was the end of the Jesuit mission.



NATIVE INDIANS FROM THE FAR NORTH-WEST



Roman establishment

The next era was that in which the Church worked to establish its own position in the State. As a royal province of France, the Roman Church was naturally entrusted with the care of the spiritual life of the colony, and at the cession to England the rights and endowments of that Church were secured, so that now the Roman Catholics own a great part of the land in the city of Montreal and draw therefrom a large revenue. To this Roman Church a very large majority of the French inhabitants of the Province of Quebec still belong; it has many more Indian missions than the Anglican, and establishes churches, priests, and nursing sisters in all new places. The Roman Catholics have their own schools in the Province of Quebec and in many parts of Manitoba, Saskatchewan and Alberta. Ancient endowments help to provide the means, and a united policy and definite aim enable the priests not only to follow up their own people in all parts of the Dominion, but also to gather others in. All honour to them for their past and present devoted work, but it is work which should stir us up to greater diligence.

The Anglican Church in Canada

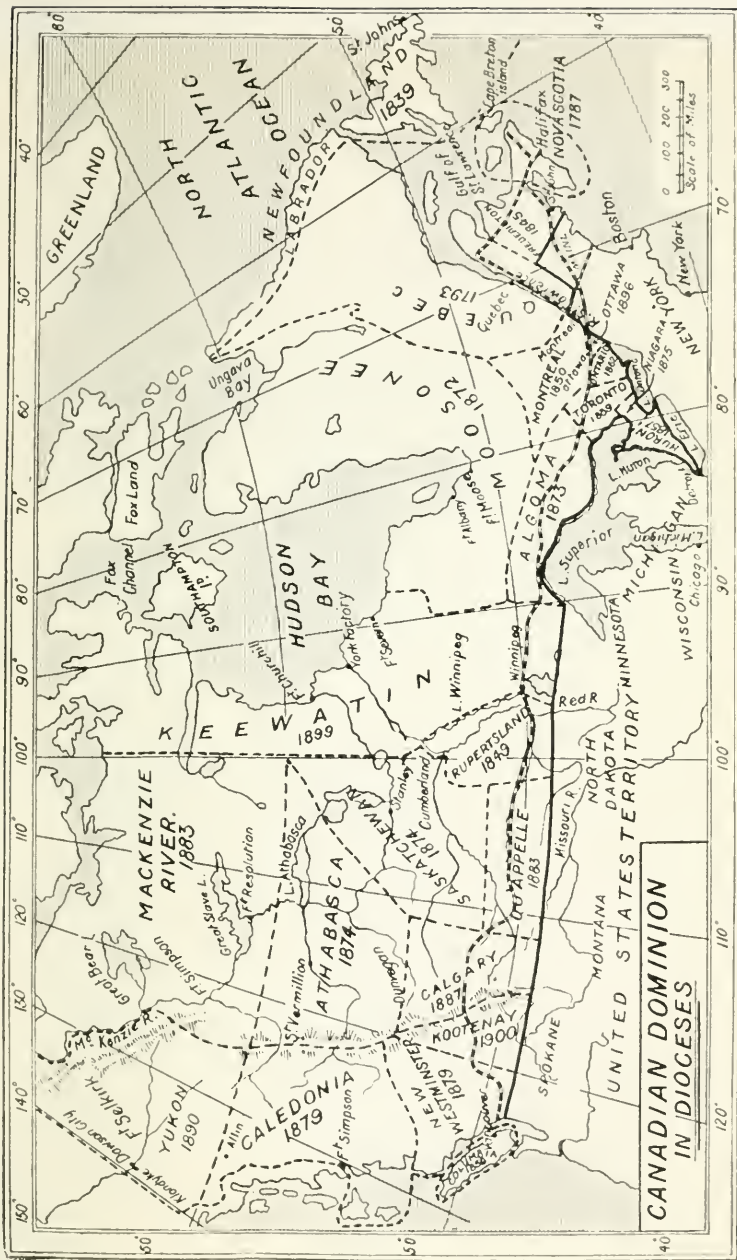
When England had its turn of possession of Nova Scotia a garrison was of course stationed there, and it was a request from the chaplain to the forces to the S.P.G. for a grant towards teaching poor children that led to the first work of the society in Canada. In 1749 the government, when sending out a colony, reserved lands for churches and schools and requested the S.P.G.

to provide clergy and schoolmasters, and in the following year St. Paul's, Halifax, the first English church, was opened. In 1712 the S.P.G. had sent a missionary to some Mohawk Indians in New York State, to whom Queen Anne gave the now historic gift of communion plate: these Mohawks, after the conquest, moved to Canada, and in 1782 built a church for themselves, almost entirely at their own expense, on the site of the present town of Niagara. The history of planting the Church in a new land must necessarily be the history of externals. We see only the outward visible signs, the clergy, the churches, the means of support, but we know that they stand for inward spiritual grace, for comfort in trouble, for sacramental strength, for love of the brethren.

First bishopric

In section vi. of the Quebec Act of 1774 the Church of England is recognised as the established Church in Canada, to be maintained from the resources of State funds.

Needless to say this support was not carried out, but in 1787 the foundation stone of the Church in Canada was laid by the consecration at Lambeth of Dr. Inglis as Bishop of Nova Scotia: he was the first bishop in any of our colonies, and his diocese comprised the whole of the British possessions in North America from Newfoundland to Lake Superior. From this one bishopric have grown the twenty-three dioceses of the Canadian Church, and we note that all the foundation work of planting this bishopric, paying the clergy, establishing



**CANADIAN DOMINION
IN DIOCESES**



schools and colleges was done by the S.P.G. It is interesting at the same time to trace the beginning of self-support, when the Bishop found that 'one poor man had contributed sixty and another eighty days' labour' towards the building of the churches.

Atlantic Provinces

The Atlantic Provinces are now covered by two dioceses, Nova Scotia and Fredericton. The people are more British and possess more eagerness and initiative than those of any other part of Canada. Though comparatively poor in material wealth, these provinces have furnished a large proportion of eminent men in all departments. Among statesmen, Sir John Thompson, Sir G. and Sir Hibbert Tupper, Sir Leonard Tilley, and Mr. Borden the present Premier, have hailed from these provinces; they have given many brilliant soldiers to the British army; Samuel Cunard, the founder of one of the greatest steamship companies of the world, was of their sons; and it is not a little remarkable that at the present moment, with only two or three exceptions, the president of every university or college in Canada, and of many in America, belongs to them. May we think that the early founding of the Church in this eastern part had some share in bringing about this 'glory of moral influence and intellectual power'?

Bishopric of Quebec

When a second bishopric was formed in 1793 for the whole of Upper and Lower Canada, with its seat at Quebec, and Dr. Jacob Mountain, having been consecrated at Lambeth, arrived in his See city, he was

welcomed by the Roman bishop with a kiss of peace, and the words 'Your own people want you very badly.' They were not very many in number, but over and over again the garrison chaplains at Quebec and Montreal had written home telling how there was 'now an English-speaking population of 6000 people in the Canadas and not one clergyman,' and how the Roman priests were winning people over by telling them the English cared nothing for their religion and would do nothing for their spiritual welfare. Bishop Mountain increased his staff, but whole townships were filling up, and he could not meet nearly the requests for services. Methodist preachers swarmed in, 'and before the Church was awakened to the true methods for reaching and ministering to her scattered children they were lost to her, and have continued ever since hopelessly embittered against her.'

Bishop George Mountain, the third Bishop of Quebec, was a man of most saintly character. He writes to the Government: 'The demand for the ministrations of the Church of England in Canada has been constantly progressive since the date of the conquest. I am in possession of abundant documents to show that the applications to the bishops for ministers during all this period have far exceeded the means at their command to answer them, and that even on the part of religious bodies not originally episcopal there has existed in many instances a decided disposition to coalesce with the Church: a disposition which might have been influenced to the happiest advantage for the permanent interests of religion in the colony, but for the frequent inability

of the bishops to provide for the demands.' Then, as now, were the hands of the bishops tied by the lack of support. Then Bishop Mountain tells of those from other bodies who would have been brought into the Church had there been any to shepherd them. Now the Bishop of Fredericton (at the Albert Hall S.P.G. meeting in 1910) tells of his visitation to parishes where nearly all the people, or their forefathers, had been Church people, but because there were no Church of England ministrations they had gone to the services which were provided for them by the Presbyterians, Baptists and Methodists, and now no longer 'knew the old mother to whom they rightly belonged' ('Mission Field,' June 1910). The Bishop goes on to say that in the ten years 1890-1900, 10,000 people had been lost to the Church in Ontario in this way.

Bishop Strachan

We may see now in the east, as we shall see later in the west, how a hard-headed Scot did his part in laying statesmanlike foundations for the Church. In 1799 a young Aberdeen Presbyterian came to Canada with the promise of the headmastership of a school, which was to develop into a college: the school never came into being, and the disappointed 'head-master' John Strachan was fain to take a post as private tutor. Under the influence of the rector of Kingston he became a member of the Church of England and was ordained. As rector of Cornwall he established a school to eke out his small income, and in that school almost every man of distinction in Canada in that generation was trained. He was

appointed to York (as Toronto was then called) just as the States declared war. As Dr. Strachan and his family were crossing Lake Ontario on their way to their new home, a ship, supposed to be hostile, was sighted; the captain said he could not fight and must surrender. 'We *must* fight,' said Dr. Strachan; 'give me a sword, you go below and look after the ladies, and I will command the ship.' In telling the story in later years he used to say it was well the coming ship turned out to be a British schooner, for the one four-pounder gun he had to fight with was fixed on deck pointing to starboard, and the schooner was coming up on the larboard bow.

Church government

From the early days of the Apostles we learn of the order with which they governed the infant Church. Then, as in all newly formed branches of the Church ever since, difficult questions arose, and we see in the Acts of the Apostles how they were dealt with. A council of the Church was called at Jerusalem, and as the Church spread into other lands representatives from all countries were called to meet together in general councils to discuss matters of faith and discipline. We know that British bishops attended a council held at Arles in 314, and that in England vexed questions were decided by a conference or synod. The most famous, of course, is that held at Whitby in 664, when the English Church accepted the Roman rule for calculating Easter. From very early days, too, certainly from the third century, we find several bishops grouped under one of their number as archbishop of a *province*.



A SETTLER'S HOUSE



A MINERS' CAMP

Dr. Strachan saw that the young Canadian Church ought to have its foundations laid on old ecclesiastical order, and it was owing to his foresight that synods were established for each diocese and for the two provinces of the Church, in which bishops, clergy, and laymen should meet to discuss its business. In the Western province the Bishop of Rupert's Land is always the Metropolitan : in the Province of Canada the Metropolitan is elected by the bishops ; the last archbishop was Dr. Sweatman, of Toronto, and the present is Dr. Hamilton, of Ottawa.

Support of the Church

There arose now the question, how was the Church to be supported? Was the State help to be continued? The Government of Canada had set apart one-seventh of the land in Upper Canada for the support of the Church of England. Other bodies, who were doing far more work than the Church, raised disputes about these funds, and eventually almost the whole of the *clergy reserves* were taken back by the government and used for secular purposes.

There are therefore no endowments such as we at home take as a matter of course. Each parish in Canada has to provide the whole of the funds for the stipends of its clergy, for building any churches or mission rooms, and for all church expenses. What is known as the 'Quebec system,' carried out in that diocese, is that each mission is assessed at a sum thought to be its fair due for the stipend of the parish priest, and pays this to the Diocesan Board of Missions, which insists on punctual receipts and pays it over to the clergyman.

In many dioceses, however, the stipend is paid in the parish through the churchwardens, apparently a less advantageous plan, and one in which arrears not seldom occur. In these cases where a parish is 'self-supporting' it guarantees, say, not less than £160 a year, and the churchwardens obtain promises from Church people to make up this amount. Numbered envelopes are given out to each household, and every member puts his offering into the plate in church enclosed in one of these: at the end of the Sunday services the churchwardens reckon how much has come from house No. 1 and enter it against the owner's name in their book. At the end of the year, if No. 1 has failed to give his promised dollars, he is gently reminded that he must make them up. Duplex envelopes, having two divisions—one for parochial, the other for non-parochial objects—are also now very generally used.

This fact, that the Church in Canada has to support itself year by year, is one which we should do well to remember when we hear the opinion, so often expressed, as to what the Church in Canada 'ought to do.' It is one which churchmen going out from England find it hard to understand. In the old land their village church and parson were there from time immemorial—*how* they came few thought to ask, and fewer still thought to give thanks for the pious founders of centuries ago by whose gifts church and services have been provided for them. May the day never come when our beloved Church shall be disendowed; but should that day ever dawn, shall we find our farmers and villagers doing what the Canadians do? For in

Eastern Canada no diocese except Algoma receives help from the Missionary Society of the Canadian Church, and in 1911, besides supplying all their own needs, they gave £25,000 for mission work outside their own borders.

Small Church population

Another fact to be remembered is that in Quebec less than three per cent. of the population are Church people, and in the whole of Eastern Canada Church people number only one-eighth. This is due, as we have seen, to *our neglect in the past*. In the diocese of Ontario in 1861 one district nearly one-third the size of England had 50,000 Church people and *no Church ministrations whatever*. In every town and village in Canada, from Montreal to the last new township in the west, the Church has been starved and comes in a bad fourth. The Roman Catholics have generally the most commanding site, with beautiful church and presbytery; then Presbyterians and Methodists each have fine churches, well equipped in every way and in central positions; and smaller than any, and too often last, comes in the Church of England. Why?

Our responsibility

Not that the bishops have not known, not that missionary societies have not pleaded, but that we members of the Anglican Communion at home have refused to believe what we heard, or, if we believed, have been too self-centred to do our part to supply the need. Could we all hear the voice of Church settlers cut off from all

services, surely our hearts would awake. 'Bishop, we have three or four Church families here, can't we have a clergyman? We could give (so much) towards paying him'—and the Bishop can only say, 'I have no one to send, and if I had I have no funds to make up the rest of his stipend.'

It is not the bishops, it is not the societies, but each communicant who is responsible for supplying the forces whereby the great army of the Church of Christ shall take its place in the forefront of the battle against sin and evil in the world. It is we who are responsible for the bitterest drop in the cup of a missionary bishop, when we send him as leader, without forces, without supplies, and give him the heartbreak of seeing the work, ready to his hand, done by others, or left undone, because we at home do not care.

The captain of a ship, speaking of some emigrants on board, said, 'Ah yes, they are Church people now, but they won't be long.' 'Why not?' 'They are going to such and such a place. There is no church there: the Methodists will be at the station to meet them. "Say, we just came to give a hand up with the baggage." Then the wives will come along, offering to do a hand's turn, or to lend a frying-pan, and when Sunday comes the children just call along to take the new-come children to Sunday school.' So before the Church comes in, these people are joined to those who were there to welcome them, and the moral is only too easily pointed out to them, as it was by the Romans a hundred and fifty years ago, that the Church of England cares nothing for her children, or, as it is put now, 'the Church may be

all right for the old country, but it is played out and no good in the new.'

Not only is the Church population in Eastern Canada in a minority, but it is not the wealthy minority. The early Scotch settlers, by their industry, have prospered greatly, and the Presbyterians are the richest body. Americans are largely Methodist, and their wealth supports that body.

Another very startling fact bearing on this question has been revealed in late statistics. For many years it has been taken for granted by most people that immigration passed Eastern Canada by, stopping first in Algoma, but passing on almost entirely to the districts west of Ontario. From figures taken from government returns during five years it is now shown that, out of every hundred people going to Canada, forty-four remain in the Eastern Provinces.

These figures of outside immigration are probably modified by the numbers of prosperous settlers who, from whole districts in Eastern Canada, are moving away to the west, leaving the less well-to-do who are already there and the poorer class of immigrants to take their place, but this only emphasises the hard and brave struggle which the Church there is making.

But this Church, small in numbers and straitened in means, has, by the very fight for life, developed vigour, and has taught and is teaching many lessons, as to methods of work, to the Church at home. Two steps have been taken by the synods, one of which has been, and the other may be, epoch-making.

Lambeth Conferences

Four times in the last forty years all the Bishops of the Anglican Communion have been gathered together in what we know as the Lambeth Conference, under the Archbishop of Canterbury as President. Bishops from Africa, south, west, and east, from India, from Australia, from China and Japan, from Canada, from the United States, from wherever the English Church has gone, have brought to the home Church their difficulties and have met to take counsel together. These important meetings have been held at intervals of about ten years from 1867 to the last in 1908, but it was to Canada they owed their inception. In 1867 in the Provincial Synod, the Bishop of Ontario moved an address to the Archbishop of Canterbury urging him, 'since the assembling of a general council of the whole Catholic Church is at present impracticable,' to convene a synod of the Bishops of the Anglican Church at home and abroad, 'to take such counsel as may be best fitted to provide for the present distress.' It was this *address from the Church in Canada which led to the Lambeth Conferences.*

Missionary Society of the Canadian Church

Thirty-five years later another step was taken which may become historic. In 1902 the General Synod resolved to do away with missionary societies in their Church, and to accept mission work at home and abroad as the duty of the CHURCH as a whole, for which every member of the Church in Canada, by virtue of his baptism, is personally responsible. The agency by which this work is carried out is known as the Missionary Society

of the Canadian Church. Its method is to estimate each year how much will be needed for the mission work to be undertaken at home and abroad ; the special foreign fields being the diocese of Mid-Japan and of Honan in China, with a small amount of work in Persia, India, South America, Africa, and Palestine. In 1911 the total sum asked for was £28,600. (Beyond this a special fund of £1900 was raised for sufferers from the famine in Honan.) This sum is then apportioned among all the dioceses in the Dominion according to their resources, and is to be paid into the central office. Each diocese apportions its quota in the same way among its parishes. In 1911 some dioceses sent in more than their apportionment, but on the other hand some fell far below, the result being that the dioceses in the Canadian mission field received only 84 per cent. of the grants promised to them.

To quote from the last Report : ‘ To-day, as never before, we can point to our Lord’s declaration—“ the fields are white already unto the harvest,” and to-day, as never before, we must teach with increasing insistency our Lord’s command, “ Pray ye therefore the Lord of the harvest that He send forth labourers into His harvest.” The possessive pronoun bears in this instance with unusual force : it is “ His harvest.” We have certain duties or privileges to perform in connexion therewith, but the harvest is “ His.” One of the chief of those duties or privileges is specified by our Lord Himself as intercession—“ *Pray ye therefore.*”

‘ There is, in connexion with this subject, the possibility of making such an error as the overstating of obligation, and the consequent understating of privilege.

When the obligation is overstated we are confronted with the frailties and uncertainties of our humanity, and are liable to shrink from, or sink beneath, the weight of responsibility; when, on the other hand, privilege is given its due consideration, we are lifted into the realm of Sonship, and we realise that being given "power to become the sons of God" means a contemporaneous endowment to perform all the duties of privilege and service implied in such a close and sacred relationship.'

Algoma

We said above that Algoma was the only diocese in Eastern Canada which was not self-supporting. This district, stretching along the north shore of two of the great lakes like a bridge joining the two provinces, stands in a peculiar position. Founded in 1873 as a missionary diocese, to be the special 'child' of the Canadian Church, it was thought that the barren rocky land must keep it always very poor. When the Cobalt silver mines were discovered, some nine or ten years ago, there was a rush like that to Klondyke: enormous numbers of people poured in, and it was impossible for the sparse and poor population to provide churches or clergy to cope in any way with the influx. When the M.S.C.C. was formed, Algoma lost its privileged position in the Canadian Church and received only its grant with other dioceses; moreover, the mining and lumbering industries, which were developing largely, brought no access of resident wealth beyond the wages of miners and lumbermen. Both were financed by capital from the States or from England, so that the money earned went out of the country in the shape of dividends on shares,



SUMMER (ALGOMA)
(Haymaking in new ground)



WINTER (ALGOMA)

while the vast increase of population had to be provided for. All the older parishes in this diocese are agricultural and poor, yet the Church people, every man, woman and child, give for Church work at the rate of 19s. 6d. a head per annum. How would this compare with the giving in country parishes in England ?

Woman's Auxiliary

The M.S.C.C. has as a handmaid the wonderful organisation known as the *Woman's Auxiliary*, to which almost every churchwoman in Canada belongs. The work done by these women is marvellous, when we consider how few of them are 'leisured' women, but are those who have the whole work of their house and children on their own hands. By all sorts of ingenious methods, by selling home-made bread and cakes, by knitting socks and gloves, by cent-a-meal funds and cent-a-day subscriptions, but above all by the mid-day prayer in their conferences, which sanctifies their work, these women raise some £12,000 a year with which to do all manner of work in their own parishes. They provide for building and repairing churches or parsonages, putting in a new furnace to meet the winter's cold, or setting up a verandah to shade off the summer sun ; but besides this home work they support entirely, or in part, two missionaries in Canada, a Chinese catechist, a colporteur among the Jews in Montreal, and thirty-six women workers. The story of the Woman's Auxiliary is a record of God's guidance of the little band of seven women who, in 1885, met together in Ottawa and offered their work to the Church 'in one common cause—missions : with one aim, one object—the glory

of God and the advancement of His kingdom : the love of Christ constraining them.' In the hearts of those who after every meal drop into their W.A. box a thank-offering of even one cent, equal to a halfpenny, the spirit of gratitude must be daily growing, and a charwoman, supporting herself on a daily earning of 2s. 6*d.*, who brings fourteen shillings towards building a church must surely have learnt the spirit of giving.

With women's instinct, the members of the W.A. understood how the education of his children was an added anxiety in the life of many a missionary, and they undertake this burden and care for some twenty-two children at a time, during their school life.

These women realised, too, how bare were the little new churches, and they send out sacred vessels, fonts, and all kinds of church work, besides bales of garments for the Indians. The story of one of their first bales teaches many lessons.

One of the earliest W.A. branches had prepared a considerable amount of work, and the secretary was told to write and offer some of it to three different missions. From two of these grateful answers were quickly received. From the third, a C.M.S. mission to Indians, no reply came. The branch grew impatient, but 'something' urged the secretary to beg them still to wait. At last they heard. Mr. Tims, the missionary, had been trying to induce the Indians to let him come and live among them. One day as he was riding, sick at heart and despondent, but praying that God would show him some way to touch the hearts of the people whom he had been sent to win, an Indian brought him

a letter : he had picked it up on the track of the C.P. Railway then being laid, and had taken it to the Indian agent, who sent him with it to Mr. Tims. This was the offer of the bale from the W.A. branch. Mr. Tims saw in it the answer to his prayer : he went to the chief and offered him clothing for himself and his people if he might settle among them. The cautious chief said, ' When I see the clothes I will give you an answer.' The bale went, and so the chief was won. Surely the hand of God was there. The letter sent to a missionary whose name had been noticed ' by chance ' in an English newspaper, incorrectly addressed to *Blackfoot Crossing*, a place which did not exist, thrown out of the train at the nearest point to *Blackfoot Reserve*, picked up on the line and brought to Mr. Tims just when his heart was failing, came as the direct answer to prayer. And from this bale sprang the work, first of a school, for which the W.A. sent a teacher, then of a boarding school when a matron was provided, and later of a hospital, and within five years most of the tribe were baptized and two men were preparing to take Holy Orders.

Colleges

We have seen how few clergy there were : the question how to obtain more had to be faced by the Canadian bishops. How was the necessary training to be obtained ? There were no universities or colleges where men could be trained in Canada as they could be in England. King's College, Windsor, in Nova Scotia, was founded two years after the bishopric ; King's College, Fredericton, and King's College, Toronto, followed ;

all three being Church colleges. The last was one of the great works of Bishop Strachan, but before seven years were over the funds were taken by the provincial government to establish the University of Toronto, a purely secular foundation. With characteristic energy the Bishop set himself the task of getting another Church college, and Trinity College, Toronto, an independent university with Church of England teaching, was founded in 1852. A few years ago Trinity was federated with the University of Toronto, keeping its own Church teaching and its old and beautiful buildings. Now these are to be given up and new buildings are to be erected nearer to the University, so that the college shall be in close touch therewith. Bishop Strachan also founded a Church High School for girls.

The tale of Church foundations being secularised meets us again and again. Fredericton, M'Gill, Montreal (founded by a relation of Bishop Strachan), as well as King's College, Toronto, have been deprived of the Church teaching for which they were founded. Bishop's College, Lennoxville, remains distinctively Church of England, and there are theological colleges also at Montreal and Huron. Lately Wycliffe College has been started at Toronto independent of bishop or synod. Terms in all the colleges are as in Scotland, from October to May, and many of the students spend the summer months as lay workers in Canadian missions.

Laymen's missionary movement

The Laymen's Missionary Movement has taken strong hold in Canada. It is international and interdenominational, and does not seek primarily to collect

funds, but so to put before laymen the case for missions that they shall support them through their own religious body, and realise the call to try to carry out our Lord's command while there is time. It is said the L.M.M. is 'creating a new atmosphere.' 'Men who have not been touched before have seen a new vision and are responsive to the call for service.' The men's conventions, held in all the large cities, meet generally at a dinner, after the day's work is over, when the interest of these laymen is aroused. From one ordinary parish the rector reports the result. The men arranged to canvass the people; eighteen men undertook to go round, and in three days the number in that parish giving to missions was raised from 29 to 103, and their offerings were trebled. So are the laymen as well as the women taking their part in the extension of Christ's kingdom.

Student volunteer movement

The *Student Volunteer Missionary Movement* is a branch of the *Student Christian Movement* affiliated to the *World's Student Christian Federation*. The watchword is 'The evangelisation of the world in this generation.' The whole movement is interdenominational, but is doing a very important work in arousing missionary ardour among men and women during their college life. In Canada this movement is worked by a joint Committee of the Student Departments of the Young Men's and Young Women's Christian Associations. Each member, on joining; declares his or her purpose of becoming a foreign missionary, if God permit.

Settlement work

A social settlement, the first in Canada, has been started in Toronto on distinctly Christian lines, a work which may spread with much advantage, for with the growth of cities, receiving often the dregs of the population of other countries, serious social problems and sores are arising which were unknown a few years ago.

Missionary Prayer and Study Union

A Missionary Prayer and Study Union in connexion with the M.S.C.C. was begun in 1910. The aim set before the members is indeed inspiring when we read: 'The missionary principle should be the spontaneous expression of the corporate life of the Church, filled and energised with the Pentecostal power of God the Holy Ghost. The Church itself is, or should be, the life-giving body.' It is hoped that classes for study and prayer, summer schools (of which four were arranged for 1912), and Lenten courses on Missions will all work towards the object in view—the production of spiritual power in its members.

Past neglect, lost opportunities! these are the heritage which we have given, and which the Church in Canada is now seeking the gift of spiritual power to overtake. We may say there is encouragement in what the Church there has done. Our sowing, though so small, has borne good fruit; if we had been in time how much richer that fruit would have been! But lost opportunities can never be found again: those 10,000 souls lost to the Church in Ontario in ten years will hardly be won back.

IV

THE OPEN DOOR

WE have looked at the work of the Church in Eastern Canada. In all ages of the world the call has been to press on westwards. Now we follow that call and pass on with the myriads from all lands to the 'last, best West.'

The Great Lone Land

This great land, in the past the country of the Hudson Bay Company, is now the 'world's granary.' A hundred years ago, when Lord Selkirk sent out a new governor to the ill-fated Red River Settlement; he asked for a report as to whether any trace of temples for worship or of idols existed. The reply was, 'I have trodden the burnt ruins of houses, barns or mills, a fort, and sharpened stockades, but none of a place of worship even upon the smallest scale. I blush to say that over the whole extent of the Hudson Bay Company's territory no such building exists.' No thought had been taken for those who brought in the wealth, still, for their own employées, the company's factors had been instructed to read the Church service every Sunday in the forts, and in 1820 they sent out a chaplain.

Such was the land, simply the Indian's hunting-field, valuable only for the furs which could be trapped, which

in 1849 was made into the diocese of Rupert's Land, and for which Archbishop Machray, the great ecclesiastical statesman of the west, was consecrated in 1865.

Church statesmanship

The Church needs the foresight of statesmen in its own sphere as well as the State, and though again it may seem but the history of externals, it is by those externals, wisely planned, that the successful working of the hidden spirit is often conditioned. Archbishop Machray saw that the rich country of Manitoba was being made accessible with a rapidity 'marvellous and unexampled. Language could not too strongly represent the extraordinary result to be anticipated within the next ten years.' He foresaw the 'Coming of the West' and grasped the need that the Church should be there to meet it; as the people came in he wanted them to *find* the Church, as a material visible factor, to remind them that God was the Lord of the whole earth, of their new homes as of the old. He saw the need of Church order and knew that a diocese should have a centre to which clergy and laymen could look: he saw too, as the bishops in the east had seen, the need of provision for training clergy. To combine these he founded a cathedral church at Winnipeg, and reorganised St. John's College there, linking the two, so that the cathedral clergy should be professors and lecturers in the college as well as available for working the diocese. In 1879 there were only two clergymen for the settlers, but, owing to the Bishop's indomitable energy, in thirty years twenty-one parishes had become self-supporting.

Such was the work of this great man, yet what must have been his sorrow and his shame to feel that in 1899 one-third of the people in Manitoba were *outside the services of our clergy*, that a hundred and twenty congregations had no churches, while, owing to the unstinted aid given from their central funds, the Presbyterians and Methodists had two or three ministers in the new districts to the Church's one.

The great invasion

Rupert's Land was, of course, an absolutely unwieldy district; it is now divided into nine dioceses, all fields of pioneer work. Day by day all through the summer, immigration trains, some a quarter of a mile long, made up of colonist cars, disgorge their living freight at Winnipeg, Regina, Calgary, Edmonton, bringing in town dwellers to make slums in those cities, bringing men from the 'land' to take up new homesteads. Each one of those thousands, men, women and children, is God's child, precious in His sight. If we think of one or two whom we have known who have gone out, we can perhaps better picture the loneliness,—one among a crowd of hustling strangers,—alone in a great new land. Now is the time when old early teaching and memories come back, and if they have died in past years it is the time when they can be most easily awakened—if only the teaching priest were there, if only Sacraments and worship were there to revive the deadened life.

Races and faiths

Among the many foreign races going in, those belonging to the Roman Church alone are properly cared for

by their Church. They, of course, have their priests and sisters everywhere—all honour to them. Other people, Scandinavians, Ruthenians, often have no clergy of the Greek or Lutheran Churches to which they belong, and come to our priests for baptism and marriage. The Doukhobors and Mennonites, too, would welcome our ministrations, and have asked our bishops to send clergy to them, but neither men nor means have been forthcoming.

The Jews form a somewhat serious danger. They are a very clever and intellectual people, and, freed from the repressive effect of persecution, they become extremely aggressive. Here is another opportunity open to us.

And all through this 'harvest field' the Presbyterians and Methodists send their preachers everywhere, eight or nine to our one. Hard as our missionaries work, they are so few that they can only hold service once in two or three weeks, in places where a local preacher lives on the spot, holds his services every Sunday at least, and while doing his secular work makes friends with the people during the week. What wonder that the people go to them?

How many Church people are able to give a reason for the faith that is in them—to say why they should be churchmen rather than Baptists or Methodists, or to make any stand against the plea 'We are all going the same road, come with us?' This too is the effect of our neglect at home. We send out our people so ill-instructed in their churchmanship, so indifferently grounded as to the value of their glorious heritage, so ignorant of the

grace of baptism, of confirmation, of holy communion, of Holy Orders, that when the Church is not *there*, as a matter of custom, they think anything else is just as good.

What are we doing?—for there is no time to lose. Look at the map and see what an area was covered by the diocese of Rupert's Land for twenty-three years. It comprised the whole country from the Rockies along the southern boundary of Canada, as far east as Lake Superior, up north to the Arctic Ocean and all round the shores of Hudson Bay (and for ten years British Columbia too). Round this vast northern seaboard, work among the Indians and Eskimo (the only inhabitants) had been carried on for many years by the Church Missionary Society.

Bishop Horden

The work of Bishop Horden as priest and then as Bishop of Moosonee is one of the gospel triumphs. At Moose Fort he and his wife were cut off completely from the outside world except when a ship came with food, clothing, and letters once a year. After thirteen years' work they planned to bring their children home when the ship came. For two months they waited, expecting it day by day; at last the sound of guns boomed out, but it was only a schooner to tell them the vessel so long looked for had been wrecked. A whole year must go by before they could leave, and then, amid gigantic icebergs and wild tempests, make their way out of Hudson Bay. The return journey was almost worse, for they did the 1200 miles from Montreal by canoe, camping out at night with their two

children, and coming often to rough places, where they had to make a 'portage'; this means that the canoe had to be emptied, and its cargo carried overland to the next smooth water.

Famine, too, was a peril to be faced; it was difficult as well as expensive to store enough for two years, and too often the Indians died from actual starvation. Yet for forty-two years did Bishop Horden live this life: his journeys of many thousand miles by canoe, or in winter by dog team or on snow-shoes, he would speak of as 'a five months' walk' in his own parish, and when he was laid to rest among his loved Indians he left over 3500 of them baptized, one native clergyman, twenty-six native lay teachers; and the Bible translated and in their hands. The white men who now go among these Indians bear witness to their honesty and soberness, and to their habit of daily morning and evening prayer, even on their journeys.

Rev. E. J. Peck and the Eskimo

Near Ungava Bay, in the north-eastern part of Moosonee, lay Whale River; very early in his work Mr. Horden was deeply drawn to the gentle Eskimo who lived there; he appealed to the C.M.S. for a missionary for this place, and they sent out the Rev. E. J. Peck. Space fails to tell of the devoted work he did.

All round the shores of Hudson Bay Mr. Greenshields also labours, and the work among the natives has been most hopeful. This has been done almost entirely by the Church Missionary Society and the Colonial and Continental Church Society, the Canadian Church having



BISHOP BOMPAS' 'CATHEDRAL' AND 'PALACE'



A SHACK ON THE PRAIRIE

taken but little share in it until lately, when the C.M.S. has begun to withdraw its grant.

All over this part white men have lately come in, for lumbering and agriculture, and for the gold mining at Porcupine and Cochrane. The extension of the Canadian Northern and the Grand Trunk Railways are very important developments which mean a great increase in the white population both of settlers and navvies. Already contact with the white man has injured the Indians and they have fallen far away from the standard of their brothers farther north. If they are not to deteriorate further we *must* go in and try to hold the new camps and settlements for God. *And at once.* Let these places be 'without God in the world' and the men—both white and red; made in God's image and for His glory—will deny Him as their Lord.

Bishop Bompas

In 1865 Bishop Anderson of Rupert's Land appealed in an English church for some one to take the place of Archdeacon Macdonald, who was seriously ill at Fort Yukon. He read from a letter of the Archdeacon's nearest fellow-labourer the cry 'Oh! plead for us, my lord, plead with God for men, and with men for God, that they may come and gather in the harvest here. The time is short, the enemy is active, the Master will soon be here, and then blessed will those servants be who are found working and watching.' The story is, or should be, well known, how a young curate in the Church was moved by the call and offered himself for what was to be his life's work. In three weeks he had packed his

things and sailed. From the Red River Settlement sixty-three days' travelling in Hudson Bay Company's boats, rowed by Indians, brought Mr. Bompas to the end of any regular transport: with two half-breeds and a canoe he pushed on, cutting his way with axes through the floating ice which was fast filling the river. Then even this way was stopped, and they had to struggle on foot through the forest. At last, after a journey of 177 days from London, his dog-team brought his sleigh into Fort Simpson on the Mackenzie River, on Christmas morning, 1865. Only once again did he see England when, after a short time at home in 1874, he was consecrated Bishop of Athabasca, was married, and took a last farewell of England—all in the space of one week. His life, like that of Bishop Horden, was spent among the Indians and Eskimo. He describes sleeping in their snow houses as something like sleeping in an English pig-sty *with the pigs*, a comparison of manners being in favour of the pigs. The way in was to crawl through a hole only large enough for a pig. To loneliness, famine, and difficult journeys was added, in Bishop Bompas's case, the trial of snow blindness. 'Harness yourself,' he says, 'to a wheelbarrow or garden roller and then, having blindfolded yourself, you will be able to fancy me arriving, snow blind and hauling my sledge, at the Eskimo camp, which is a white beehive about six feet across—the way in a little larger than that for the bees.' Led by a native boy in utter darkness for three days, alone in a strange land, still he writes of such sufferings: 'They are delights. The first footprint on earth made by our risen Saviour was the nail mark of suffering,

and for the spread of the Gospel I, too, am prepared to suffer.' How Bishop Bompas and his wife lived and loved and laboured for the Indians must be read in his life. It is a story of the devotion and heroism of the Bishop and his clergy of which our Church may well be proud, and which bore its fruit; for thirty years later fur-traders wrote of the Mackenzie River Indians: 'In every way they live up to the teaching of the missionaries and are a law-abiding race of men.'

Peace River

The Peace River district in Athabasca is now being opened up. Coalfields, gold mines, and oil wells are discovered, and, more certain than these to last, it is found that the valleys are fertile and that, from the long days of summer sun, wheat can be grown there as well as farther south. Hundreds of settlers are 'trekking in' and again the call comes that we help them to go in the fear of God.

Mackenzie River is one of the largest dioceses in Canada. The great waterway from which it takes its name is the longest river in the Dominion. In the pine belt along its banks the Hudson Bay Company had their forts and the Indians hunted; the rest of the vast area has been a desolation of snow. Now coalfields, said to be inexhaustible, have been discovered along the river, and the steamers which ply on it may open up the way for these to be worked.

Herschel Island in the Arctic Ocean is the most northerly mission station in the world, yet, despite the Arctic cold, the hearts of the Eskimo there were warm

and their love burning, for when they heard of a new-found heathen tribe they brought their offering of furs, worth £50, towards sending a missionary to tell them of the Gospel of the Love of Christ. In another Eskimo mission in 1911 their offerings, brought for the first time, again in furs, were valued at £60. How do *our* offerings for Missions compare with theirs?

Yukon

Then the Yukon! Where the Rockies divide into two ranges towards the north, lies the great valley, its rivers cutting their way down to the western ocean. Here came the great Klondyke rush, the cry of goldfields, and tens of thousands of miners and prospectors invaded the land. What tragedies there were! Men lost their way as they tramped along the trail, canoes capsized as they crossed the lakes, food ran short, sleigh dogs were to be eaten, and many a miner who had set out with the bright lure of a fortune, left his bones to be covered by snow on the mountain side. Bravely Bishop Bompas faced the conditions and grappled with the problem of providing ministrations for the prospectors.

His work among them and among the Indians has indeed lived. This year, 1912, a full-blooded Indian has been ordained deacon—the fourth of his tribe to be called to Holy Orders—and a party of prospectors passing Easter Day in an Indian settlement wrote to Bishop Stringer: ‘We found the Indians honest and upright in their dealings, and consider them a model people. We often felt ashamed of ourselves when we started our meals

without saying grace and found that the Indians would never think of eating without first asking God's blessing.' Lately thirty-five Indian communicants brought to the Bishop an offering of £9. The white work here is supported chiefly by the Colonial and Continental Church Society. Owing to the withdrawal of C.M.S. grants for Indian work, Mackenzie River diocese has for some time been under the charge of the Bishop of Yukon. In 1910 Bishop Stringer was all but lost on one of his journeys; food ran short, and at last he and his men were reduced to eating the leather of their boots. The following year four of the North-West police *were* lost. They started to make the annual patrol journey from Fort McPherson to Dawson and back. When they were a month overdue a relief party was sent out and at last found the four dead bodies a short distance from their starting place: they had failed to find the pass across the mountains, their provisions had fallen short and they turned back. Through the deep snow and the bitter cold they struggled on, killing and eating the faithful dogs which drew their sleighs, but a day's march from home life could hold out no longer, and they dropped down and died. Such are the trials and dangers which our missionaries bear, that they may uplift the banner of their Saviour King.

The prairie

We have given much space to the work in the northern part of the 'great west': there remains the district which commonly rises to our thoughts when we speak of 'Western Canada': the prairie

dioceses of Qu'Appelle, Saskatchewan, and Calgary. On these the chief forces of the home Church have been concentrated for the last three or four years. Dr. N. Tucker in his *Western Canada* says, 'An area of one thousand miles from north to south, containing the richest grazing and grain-growing land in the world, capable of nourishing a farming and ranching population of many millions, would almost seem to fix the centre of the life of the Dominion on the western plains—in Rupert's Land, Qu'Appelle, Saskatchewan, Calgary, and Athabasca.'

Qu'Appelle

A traveller lost in a crevasse moaned the name of the half-breed Indian girl he loved and had come from far to seek, and as his cry came faintly to her through the steely night she gave the answer 'Qu'Appelle?'—'Who calls?'—which has given the river and the diocese their its name. Three separate missions here are being carried on from England.

Railway Mission

Some thousand miles of new railways are being laid each year by the Canadian Pacific, the Grand Trunk, and the Canadian Northern Railways. This means that one hundred little towns and three hundred farming centres come into existence every twelve months. In this Mission, under the Rev. Douglas Ellison, a clergyman and a layman work together along a section of from 100 to 200 miles of line, the aim being to provide fortnightly ministrations, from the very first, for the settlers. Services are held in all manner of places, in



A WHEAT FIELD IN SASKATCHEWAN, SEVEN MILES ACROSS

schoolrooms, in stores, in shacks, in bar rooms of hotels. A central house is kept up at Regina to which the clergy return once a month. For this and for the stipends of the workers the Archbishops' Western Canada Fund, which supports the mission, was able to give £2840 in 1911. There are eight clergy and seven laymen. In 1911 eighteen churches were built by the people themselves, and it is hoped that in time the missions will become self-supporting.

S. Chad's divinity school

S. Chad's Diocesan Hostel does a work of great usefulness, which is carried on at Regina by the help of the county of Shropshire. Under Archdeacon Dobie, the present Warden, men are trained in the Hostel for the ministry, while they work part of their time in the missions. Shropshire promised £500 a year for five years and is continuing it for another five. Lately a cathedral and college scheme has been set on foot, and a new S. Chad's College is to be built, for which the diocese has collected £8000 and the citizens of Regina have granted the synod £3000.

Brotherhood of Clergy

In 1908 one of the clergy offered to start a brotherhood. S.P.G. became responsible for the cost for three years, and gave £1000 for the first year and £500 a year for the next two years. A very large tract of country, where only Roman Catholics and Christian Scientists were working, was assigned to four clergymen who have now prepared the way for resident priests.

Since the rush of settlers began it has been quite impossible for the Church in Qu'Appelle to keep abreast of the population. The Qu'Appelle Association paper says, 'No time can be lost if the constituent members of the great nation now taking shape before our eyes are to be brought under the power of religious influences and restraint'; and the Bishop writes, 'Again we must appeal for men: men in Holy Orders: men called by God to publish the glad tidings and administer the Sacraments of the Gospel: men specially fitted for pioneer work: men ready to endure hardness as good soldiers of Jesus Christ. Opportunities abound on every side; may we be permitted to embrace them and extend the "Kingdom of God" into every corner of the diocese.'

The call

'Men called by God!' 'Qu'Appelle?' Yes, it is God Himself Who calls, for those whom He loves and came to save, and they have strayed too far away to hear. And it is the white man, too, who calls to us to give him a saving hand; the little children call, that they may learn to know the loving Jesus; the great nation that is to be calls; there are crevasses deep and jagged into which her sons are falling, and their voices are almost stifled. But 'Qu'Appelle?' It was the response of love in the Indian maiden's heart which quickened her ear to hear the call; it is the response of the love which *we* bear to God and to our brother which may quicken our ears to hear and our hands to help.

Calgary

Calgary stretches west from the flat prairies of Qu'Appelle away up to the foothills: the Chinook winds from the Pacific Ocean temper the climate, and rich grasses grow beside the cool mountain streams which come down from the Rockies. Cattle ranching, wheat growing, dairy-farming, fishing, lumbering and mining are building up country settlements, but the growth of the towns is even more startling. Ten years ago Calgary was a small town and Edmonton a village; now the latter has 53,000 people, and the See city will soon have 100,000. The Church has set her mark on Calgary by a beautiful cathedral, Church high schools and colleges for boys and girls, and a divinity training school soon to be opened. To meet the pressing need of white work here the Archbishops' Fund has two missions in the diocese—one priest being supported by the parish of S. Mary Abbots, Kensington.

Edmonton Mission

The Rev. W. G. Boyd (formerly chaplain to the Archbishop of Canterbury) is head of a staff of nine clergy and twenty-three laymen. Eight churches have been built in and round Edmonton and there is a women's centre from which two ladies are working at their own charges, in G.F.S., Mother's Union, and in other ways. For this work the Archbishops' Fund gave £4519 in 1911.¹

¹ See pp. 13 and 27 of A.W.C.F. report.

Southern Alberta Mission

Canon Mowat, with five clergy and four laymen, works in the south of the diocese. At Cardston, his headquarters, he has a parsonage eighteen feet by twenty feet, divided into four rooms; eighty per cent. of the people there are Mormons, who never cease proselytising, and have put up a fine brick building, costing £8000, to the name of their Mormon false prophet. Our people are but few out of the other twenty per cent., but they are learning self-support and give £65 a year for their priest; and when they can raise £450 a little 'frame' church will stand under the shadow of the big Mormon temple.

Saskatchewan

Perhaps of all the Canadian dioceses Saskatchewan has for some years been the one brought most before us. It leapt suddenly into notice when the 'British Colony' left Liverpool in 1903.³ The C.C.C.S. determined that for once the Church should go in at the first, and they sent a chaplain, the Rev. G. E. Lloyd, *with* these 2500 emigrants; they had 200 miles to trek and many difficulties, but the first building put up in the new settlement was the 'Rectory Church,' and services were begun at once. People were coming in over a large area, and Mr. Lloyd could not provide services for them all. He proposed to the Bishop that he should ask for fifty laymen from England who should each have a tent and a pony and should hold services in the summer, superintended by five travelling clergy, and in the winter come in to Prince

Albert for lectures on the Bible and theology. The plan was taken up by both S.P.G. and C.C.C. and the fifty men went out in 1907. This was the *Catechist* scheme now merged in the *Student Evangelists* scheme. These men are preparing for Holy Orders at Emmanuel College, Saskatoon (of which Principal Lloyd is Head) and they spend seven months of the year at work in the missions.

Navvy Mission

This English society has become a definite part of the Canadian Church under the title 'The Church Camp Mission.' Railroads are being laid at the rate of three to five miles a day. Who is making them? That great army of constructors, British and foreign, who are going to be citizens of the state; for these men, as well as the lumbermen, are doing this work to earn money with which to settle on their holdings. There are 10,000 to 12,000 lumberjacks in the diocese of Saskatchewan alone, working hard from dawn to dark. The railroad men, too, in the construction camp go week by week farther out into the unknown, their lives are lonely and loveless, and in little graveyards many miles apart, hidden away beneath the big sobbing pines of the forest, lie brave men—ten in one place, twenty in another—who have given their lives as the price of a railroad. Here the Church Camp Mission comes in, not in Saskatchewan alone. Its splendid missionaries tramp their way through the woods, right back 500 or 600 miles to the camps, hold services, take care of the men's money, write their letters home. Mr. McCormick, the chief missionary, says: 'The thing that counts in

Canada, where those great big splendid men are sweating in ditches, building the railroads, hurling down forests,—what they need, is a God to get right into their lives as a centre driving-wheel, or none at all. We had to get the very strongest men, full of grit and grace, to go out there with a living message, that would vibrate in these men's lives and help them, and we have been so far successful.' No other religious body is doing anything in these camps, the field is open to us—another 'opportunity.'

Missionaries' work

Let us for a moment see how some of these opportunities are being used. How is a missionary's week spent? A recent letter from central Canada describes one—the writer's mission has only three churches, eleven miles distant from each other. On Saturday he drives to one of these, and is put up at some house; on the Sunday he has a Celebration of the Holy Communion at 8 o'clock, and service at 10.30. After a meal he puts in his horse and drives on to the next church, where he has service at 3 o'clock; another eleven miles' drive and tea, then service at 7.30, and a drive or walk to some hospitable house or home, when, if his wife has been with him, they come back to a house shut up and cold, with milk, water, and potatoes frozen hard. On the Sunday before Christmas day this priest and his wife drove forty miles between the three services, and twice during the winter they have been turned out of their sleigh into a snow drift. Monday is a rest day for both man and beast. Tuesday, Wednesday and Thursday are spent in visiting isolated

houses and holding services in them, and on Saturday the round begins again. One night a call came to baptize a dying baby on an island: it meant rowing against a strong wind for two or three miles, walking as far through clay soaked with heavy rain, and, when the mainland was reached again, a drive, wet to the skin, for five miles to a friendly homestead.

And how do the people respond? Away back in an out-station another priest heard of a settlement yet twenty-five miles farther on; some empty hay sleighs going back would give him a lift, so starting on one of these at seven A.M., he was bumped through the bush and up and down hills till at five o'clock the bush opened out into a little valley. From the first house came a cry of delight 'A parson! we've never seen one here,' and the motherly Englishwoman began to get ready a meal. 'Now you'll have service.' So the parson went along the road to show himself as really there, calling at every house for two miles and a half, and by 7.30 the farmhouse kitchen was overflowing: the next morning there was a Celebration for these starved souls, and a lay student was sent to them later on. The people gave well for his stipend, and they said, 'We must have a church.' So the father of the settlement, an old Lancashire man, gave the very best acre of his land, on a little hill overlooking the valley, as a site for the church, and for what he wanted too, God's acre, where he and his might rest at last under the shade of their village church and not, as is too often the case, be laid in the corner of some field or wood. And to build the church this old man

gave in labour enough days to make up a quarter of a year, and others gave their labour too.

The womanhood of the nation

The old Englishwoman, who welcomed the parson, leads us to the thought of the women in Canada. On the prairie, alone all day in the shack, often with no other woman for miles round, they need counsel and help in their own sickness or their children's, and in the great cities where many women have to shape their own lives, they need it more, for the difficulties and dangers are very great. There is a tremendous call in the west for capable women to go out to head hostels where women workers can find a home; for deaconesses, who will 'mother' young girls and young married women; for teachers, who as churchwomen will go out and 'teach school' and so be a powerful influence for good; for women like those sent out by C.C.C.S., who keep Sunday school by writing, sending questions to, and correcting the answers from, children who live on farms too isolated to be in touch with any Church teaching. In short a need for women who will keep high in the new places the ideal of womanhood and of the reverence it should win, so that the mothers and daughters of the State, on whom the manhood of the nation so much depends, may be *Christian* women—setting up in their homes the ideal of the Christ life.

It is just this which is the work of the missionary—to keep the flame of high ideals alight. There are few of 'our boys' who have not had some ideals, some hero they worshipped, some goal they looked to, but

in the struggle of life it is so easy for them to lose all thought of anything beyond the daily toil. And in those huge western cities, where men are herded together, and drink maddens and gambling debases them, the ideal is gone and they sink down till the waters are closing over them and the deadened soul has no strength even to cry 'Lord, save us, we perish.' Those souls need LIFE BUOYS to which they can cling to save them from going under; the padre's hand-grip brings back better thoughts, and little by little he brings the 'boy' to see that a man cannot live without Christ and be a man. By God's mercy it may be that our own boys are kept from going down, but the boys and men who *are* going down are *somebody's* boys; some mother's heart is yearning for them, and Christ, in the great Fatherhood of God, is yearning for them, yearning that they may come to be sanctified by the Holy Spirit, and He says to us: 'As ye have done it unto one of the least of these my brethren ye have done it unto Me.'

The great new nation

There is after this no farther west to be reached, for across the ocean which bounds the west of Canada we come to the nations of the ancient East.

But before that, as we have seen, we have a land which could support a nation of 100,000,000. Think what that would mean! One hundred million people who may be there in the course of the next century! Not a nation which has inherited local customs and traditions which have been adapted as it grew, but

a *new* nation, a nation which will link the old East of Japan and China with the old West of Cabot and Cartier; a nation with all the resources of modern science in full development, a nation with the vigour and enterprise which is born of hope, settling in a new country; yes, and a nation in which all the foundations have to be laid. Foundations of home life, foundations of social life, foundations of national life—foundations to be laid on what? on the shifting sand of material conditions, or on the Eternal Rock of God's commands?

Will it be a Christian nation?

Preaching in S. Paul's Cathedral, the Bishop of London said, 'When I think what this nation of 100,000,000 will mean to the world—20,000,000 greater than the United States; 100,000,000 of people who will look both ways, who will look back from the Rocky Mountains by four or five great routes which will then be built, only one of which has as yet reached its goal, who will look across to what we call 'the East,' who will hold this unique position,—I know that on its being Christianised will depend the future of the world. To my mind it is the most entrancing thing to think to-day, as to what that new nation shall be. . . . If we have this 100,000,000—a new Christian nation—it will be the greatest power which can be brought to bear upon the Japanese and Chinese, who will be their very nearest neighbours across the sea.'

V

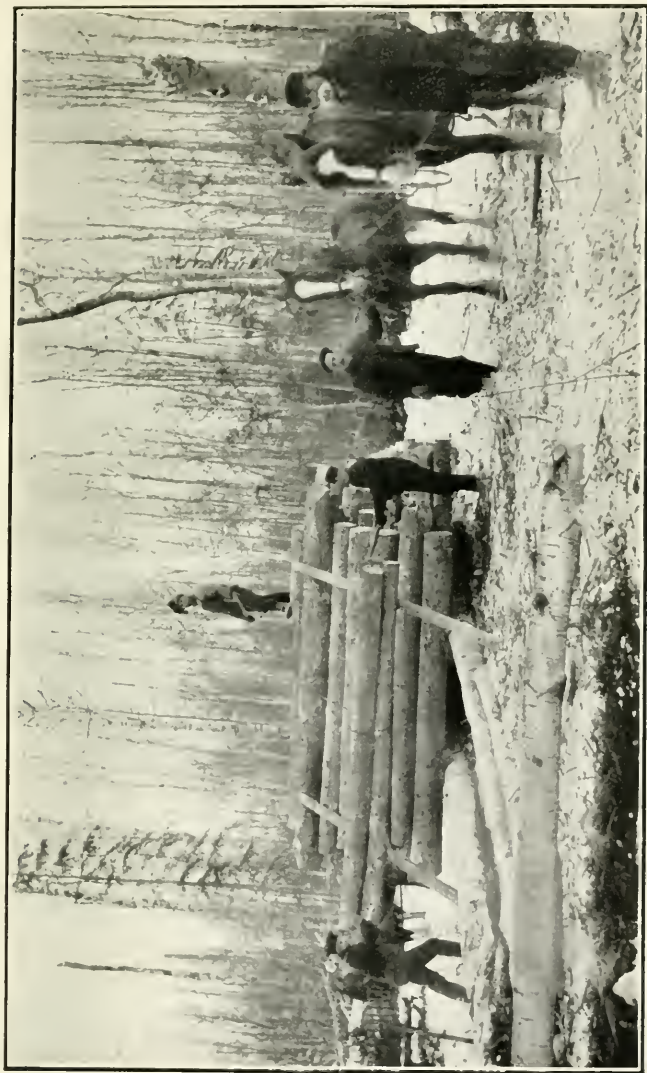
BRITISH COLUMBIA

WE have made our way gradually west across a continent broader than the Atlantic Ocean, for at Montreal we were nearer to London than to Vancouver on the west coast.

Now we come to the great western region beyond the Rockies. We have seen the importance of this seaboard of the Pacific, owing to its coal supplies and its great inland resources in mining, lumbering, and the fruit farming, which makes it the Garden of Canada. When the Panama Canal is opened much of the grain which now comes eastwards will go to the west coast and be shipped through the canal, so what is now the back door of the continent will become the front door. The Rockies are an extension of the Cordilleran mountains and branch out into several ranges. Here we see 'stupendous masses of bare, rugged rock, crowned with snow and ice, and assuming all the grand and curious forms which nature loves to take in her most striking upheavals. Never can one forget the picturesque beauty and impressive grandeur of the Selkirk range, and the ride by the side of the broad rapid Fraser, over trestle work, around curves and through tunnels, with the forest-clad mountains

ever rising as far as the eye can reach, with glimpses of precipices and cañons, of cataracts and cascades that tumble down from the glaciers or snow-clad peaks and resemble so many drifts of snow amid the green foliage that grows on the lowest slopes. "The Fraser River," writes an observer, "is one so singularly formed, that it would seem that some superhuman sword had, at a single stroke, cut through a labyrinth of mountains for three hundred miles, down deep into the bowels of the land." Farther along the Fraser the Cascade Mountains lift their rugged heads, and the river "flows at the bottom of a vast tangle cut by nature through the heart of the mountains." The glaciers fully equal in magnitude and grandeur those of Switzerland. On the coast and in the rich valleys stand the giant pines and cedars, compared with which the trees of the eastern division seem mere saplings. The coast is very mountainous and broken into innumerable inlets and islands, all of them heavily timbered to the water's edge.'

Late in the eighteenth century this coast was explored by Captain Cook, who wintered on the west coast of Vancouver Island, and by Captain Vancouver. The Hudson Bay Company's officers traded here for many years, their chief trading port being at Camosa (the site of the present city of Victoria), and they held complete rule until 1849, when the Island of Vancouver was formed into a Crown Colony. In 1858 the gold boom began; thousands of people rushed to Victoria and up the Fraser River. Then the mainland, called till then New Caledonia, became also a Crown Colony, and, as



' DECKING ' LOGS

we saw, in 1871 the Province of British Columbia entered into the Canadian Federation.

Here for once the Church has not been behind. In 1836 the Hudson Bay Company appointed the first priest who ministered regularly in the British Dominions west of the Rocky Mountains to be their chaplain.

Columbia

In 1857 and 1858 the C.M.S. and S.P.G. each sent out one missionary and, almost with the great gold rush, the first bishopric, Columbia, was formed in 1859, endowed in great measure by the gift of £25,000 from Baroness Burdett-Coutts. For twenty years it included the whole of the present civil province.

Bishop Hills ruled this large diocese with far-seeing and statesmanlike wisdom. He had many churches built both on the mainland and the island, among them one at Esquimault, which is the naval headquarters of the Empire on the eastern coast of the Pacific Ocean, and where, until a few years ago, a squadron of the British fleet was stationed. He foresaw the wonderful future which lay before the province, and that the work of the Church would soon outgrow the power of one Bishop. So, in 1879, he got two new dioceses created on the mainland, New Westminster in the south and Caledonia in the north, leaving to Columbia only the Island of Vancouver and a few adjacent islands. Bishop Hills himself gave £1000 towards building a cathedral at Victoria, and the Hudson Bay Company endowed it with twenty-eight acres of land. Thought then to be adequate to

the needs, it is now far too small and, on Easter day 1912, over 200 people had to be turned away from the doors both morning and evening. The climate is wonderfully mild, and on a journey along the C.P.R. you may pass from a temperature of 52 below zero at White River to see snowdrops in bloom at Victoria three days later.

Columbia Coast Mission

Into the work of this diocese, as well as that of New Westminster, comes the Columbia Coast Mission. The Gulf of Georgia, which is dotted with many islands, is the scene of the logging industry. The big trees of British Columbia, some of them 250 to 300 feet high, are hewn down, hauled to the water's edge, fastened together into rafts, and towed down to the saw-mills to be cut into planks, some 80 or 100 feet long. Nearly 5000 'loggers' work in these camps. A few years ago a young Newfoundlander, the Rev. John Antle, went as a missionary to Vancouver. His early training had given him a love of the sea; and he longed to use it in his work. One day he set out to explore the islands; and, to his surprise, found numberless camps manned by fine brave fellows, who often met with terrible accidents and to whom no clergyman ever went. Consulting with the Bishops, a scheme came to Mr. Antle's mind; to get a boat which would cruise about as a church, hospital, and library ship—taking both bodily and spiritual help to these isolated men. With great enthusiasm he set to work, and got enough money to build a ship from the M.S.C.C. and the cities of Victoria and Vancouver, and for its equipment from S.P.C.K.

and the Woman's Auxiliary. Plans for the vessel were carefully thought out and a doctor and nurses provided. The first ship proved an immense success and blessing. Four doctors and six nurses are now employed; hospitals have been built at three points, Rock Bay, Vananda, and in the north at Alert Bay (for Indians as well as white men), chiefly by the managers of the logging camps themselves, and other places are now asking for hospitals. Many cases are too urgent for it to be possible to remove them to a hospital, and a second ship was built in 1910 at a cost of £5800. She is worked by gasolene; the services are held in the main cabin, and the hospital and operating room in the fore part of the boat are equipped with all the latest appliances—with X-ray apparatus, electric light plant, and every up-to-date arrangement. In 1910, 2374 cases were treated, many being serious and needing a long time in hospital, and 363 operations were performed. Up and down the 150 miles of coast these ships and the work of the Columbia Coast Mission have been the means of bringing many straying souls back to the Father.

Caledonia

Caledonia, the northern diocese created in 1879, was then peopled chiefly by Indians. Twenty-three years earlier a layman had been sent by C.M.S.; a small body of natives had been baptized, and a church built at Metlakatla. Dr. Ridley, formerly a C.M.S. missionary in India, was chosen as the first Bishop. Truly following in the footsteps of the apostles, his life was passed in perils of waters, in perils in the sea. He patiently taught

Indian children their A B C and 1 2 3; yet, when the medicine men sought to break up his school by their din outside, he could quietly take the chief by the shoulders and conduct him to the river's brink, with the intimation that next time he would go beyond the brink. He says, 'with the mercury anywhere below zero every drop of spray is frozen as it pelts you, and all the water from the crests of the waves, or percolating through the leaky seams, freezes in the bottom of the boat'; how you 'get blue when sent, axe in hand, to find a frozen streamlet and chop out a big block of fresh water ice to make the coffee for breakfast. Then thaw out the bread and butter. Look out on the sea! It is steaming like a geyser. Take a bath if you dare. You would come out coated with ice and must dress before you could be thawed. Indeed you must wash your face with circumspection; first, because water is scarce, and then because you could only dry yourself on the side facing the crackling logs. People don't wash much, in camp in the interior, with the thermometer, say, twenty degrees below zero and a northerly blizzard. Neither do they undress, but coil up in all the blankets procurable on trying to go to sleep.' What wonder that the devotion of their leader should inspire the Indians, so that we find one of them asking leave to go to teach his brothers in another village and to hold services with isolated Christians still farther off, involving a journey of seventy miles, undertaken for the love of Christ. Here, again, as in so many other cases, we have the same heart-breaking refusal forced on the Bishop, to those who come asking to be taught. He tells of a chief who



A GROUP OF LUMBERJACKS IN BRITISH COLUMBIA

had travelled 250 miles to beg for a promise that he would send to his tribe the Word of Life. The Bishop told him to wait a fortnight while he sought for a missionary ; after seeking in vain he wrote, ' Here is this chief, who seems to know that my answer will decide the question of eternal life for many of the souls he pleads for. I am torn asunder by the claims urged upon me. I am ashamed—I am afraid ; I scarcely dare face that Indian chief. Shall I not see him at the last judgment ? Will he not say " I offered you an open door. Souls clung to you as I pleaded for them. You let them drop. See them " ? ' The same story—no men and no means—for later he owns he had had to sell the little steamer *Evangeline*, which had carried him on his journeys, and had, by the consequent greater exposure, injured his own health. ' My *Evangeline* I was forced by poverty to sell. Could I have kept her I should, I think, be hale now instead of an invalid. I had to choose between the extension of the Gospel, and a safe and expeditious means of keeping in touch with our work and workers that has cost me from £200 to £400 per annum and, with occasional costly repairs, sometimes exceeding my income.'

The Bishop had in his wife a true helpmeet. Once when he had settled a missionary and his wife in a remote station on the Skeena River and returned to Metlakatla, they suddenly appeared at the end of a year, unable to face the hardships and loneliness of another winter. The river would be frozen almost directly and there was no time to find a substitute. The work would be injured if the Indians were left alone for months. What could be done ? ' Let me go,' Mrs. Ridley said ; ' I will hold it

together till you find somebody else.' They collected provisions for a year and started, travelling for fifteen days, camping and often sleeping on the snow. The crew, who had with difficulty been persuaded to face the journey up, utterly refused to wait a day, and the Bishop had to return with them at once, leaving his wife alone with the Indians and miners, the only white woman within 170 miles, and the first who had ever gone up the river. At the end of a year a worker was found, and the Bishop went up to fetch his wife, having meanwhile been to England and back without her knowing it. The Indians ever after called her 'Mother,' and the miners said she was the best 'parson' they ever had. The death of his wife and the fire at Metlakatla, which destroyed the mission buildings and all the Bishop's valuable translations and MSS.; broke him down, and he had to resign in 1904.

The Indians here have become stronger in character and better citizens than almost any others; they are skilful workmen and an example of what the Indian can become. Their gift of £200 to send the Gospel to others is proof of their lasting sincerity in the Faith; the work among them must never be neglected, but it is rapidly becoming secondary to that among the large number of incoming white men. Development of mining brought them first, and now all along the new transcontinental lines of the Canadian Northern and of the Grand Trunk Pacific Railways, construction, mining, and logging camps are coming into existence, and farming settlements are being established.

The Bishop has founded 'The Prince Rupert Coast

Mission,' so that by means of a launch the many little settlements on the coast may be visited.

New Westminster

The diocese of New Westminster covers the southern part of the civil province with Vancouver City as its See city. Since this became the terminus of the C.P.R. in 1886 it has grown from a small village to a town of 140,000 inhabitants, but a great part of the diocese is only sparsely populated. There has been very considerable growth in Church life and in self-support. There is an important school for Indian boys at Lytton under the New England Company, and one for girls at Yale under the Ditchingham sisters. There is also a Church school for girls at Yale and for boys at Vancouver. Affiliated to the Provincial University, is the Divinity College of S. Mark and Bishop Latimer. It is in this diocese that the parish of S. John the Divine, Kennington, has taken up a mission—Cariboo. The late Canon Brooke, vicar of S. John's, was touched by the need for clergy in British Columbia. The call rang in his ears, and he determined that he would do with less help, and that the parish could spare two men for 'foreign service.' He guaranteed their maintenance for five years, while their names were to remain on the staff of S. John's. A district in the north of the diocese had been a great anxiety to the Bishop, and he most gladly accepted the offer of Canon Brooke, and sent the two young clergymen who responded to their Vicar's call up to Quesnel and Fort George.

Kootenay

Kootenay district was developing rapidly in fruit farming, when Dr. Dart, Bishop of New Westminster, got it made into a separate diocese in 1899. Its names are well known to us: the Roger's Pass and Kicking Horse Pass, Mount Sir Donald and Mount Stephen, the Albert Canyon, the Arrow Lake and Okanagan Lake, Nelson, Fernie, and Vernon. Cattle ranching, fruit ranching, gold mining, timber limits, and the agricultural resources are drawing, and will certainly continue to draw, a very large population. The endowment for the Bishopric of Kootenay is not completed, so at present the diocese is under the jurisdiction of the Bishop of New Westminster.

Two names stand out in New Westminster diocese before its division: those of Bishop Sillitoe, the first Bishop, and his sometime chaplain, 'Father Pat.'

An Australian by birth, Arthur Windeyer Sillitoe was educated in England, and after holding curacies there and chaplaincies at Geneva and Darmstadt was called to New Westminster. He was a man of unusual personal charm of manner, which added grace to his generous hospitality. He laid wise foundations, and by his sound judgment and tact he piloted his diocese and the Synod, in its first meeting, through various shoals.

Father Pat, the Rev. Henry Irwin, was the miners' friend. For years he gave himself to them with absolute self-denial. When a priest was asked to go, without stipend, to the gold camp at Rossland, it was Father Pat who offered himself. Living for many years with and for



A DRIVE OF LOGS IN ALGOMA

both railwaymen and miners, he preached Christ to them by word and deed. His door was ever open to the men. They might smoke with him, chat with him, and then, in the confidence of such talk, he would lead many a poor fellow to confess his faults, to ask advice, to remember the better life past, the prayers and counsels learned at a mother's knee. Who can tell what such quiet talks among the tobacco-smoke in the rough shack may have done for many a soul? And Father Pat preached by deed; he could keep nothing for himself. When his congregation gave him a new greatcoat it disappeared after a few days. 'Where is your new coat, Father Pat?' With some compunction the answer came that he had met a poor fellow who had no overcoat at all, 'And I couldn't give him my old one, could I?' Absolutely meek and humble for himself, Father Pat would brook no insult to His Master's name and, as a champion boxer at Oxford, he could use his fists scientifically to enforce his lessons.

The work in these western dioceses is now well supported at home by the British Columbia Church Aid Society, which is determined that the Church there shall not be starved. The earlier work both among the white people and the Chinese was helped in great measure by S.P.G.

Besides Cariboo, worked from S. John's the Divine, Kennington, two other districts are in the same way affiliated to S. Stephen's, Gloucester Road, and S. Peter's, Eaton Square, London. Clergy sent out by, and still reckoned as on the staff of, these parishes are working among the white settlers. As in the past the Indians

here have been firmly grounded and 'built-up' in the Faith, so may the whole of this Garden of Canada glorify God not only in its natural fruits but in the lives of its people—white, red, and yellow.

For one great problem remains to be thought of. It is to this western coast that the peoples of the East are coming. There are now over 20,000 Chinese, 16,000 Japanese, and 5000 Hindus in Canada; and most of them are in British Columbia. They form, therefore, a proportion of the population which must be seriously reckoned with. The Chinese were first brought in, in great numbers, when the C.P.R. was being built, and sufficient white labour could not be got. When the work for which they were wanted was finished they still came. The government, however, wanted them no longer, and began to foresee difficulties; so it imposed a head tax of £20, now raised to £100, on every Chinese coming into the country.

The few who go on to Eastern Canada are laundrymen, but in British Columbia they take up every kind of work, especially lumbering and fishing, and everywhere they are domestic servants. They are also excellent fruit and vegetable gardeners and work on the ranches. In the towns the Chinese make their own quarters, generally in a part which has been deserted by other people, so their surroundings are old, dirty, and squalid—not altogether from their own fault. Very few Chinese women come over, for the men have no intention of staying permanently. A Chinese always wants to go back to his native land, and only comes

away in order to make enough money to keep him comfortably on his return. They are extraordinarily industrious, working early and late.

Women are of little account in Chinatown. A story is told of a medical missionary who was called to see a Chinese woman. She was very ill and lying in a shed where the rain dripped down upon her. The missionary appealed to the husband to find some better shelter, but the man said the only dry place was where the ox lay, and if it was turned out it would die and he would have to buy another, whereas if his wife died he could get another for nothing.

Though there are not so many Japanese, and only 600 are now allowed to enter the Dominion each year, they compete more than the Chinese with the white race, and it is said that they have almost all the fishing business in British Columbia.

Most of the Hindus who come to Canada are of the fine race of Sikhs from the Punjab; they are tall and thin, with well-cut features, and form a great contrast physically to the Chinese and Japanese.

Work among these Eastern people is urgent. Our opportunity with regard to the Chinese extends beyond Canada, for if they become Christians there they become missionaries to their own people when they return home. The Chinese people number one-fourth of the people of the world. Of what tremendous importance then is it to win each one who may go back to China. Do they not form one of our opportunities? Is it for this that they were brought to Canada? Missions are being carried on among both Chinese and Japanese by

the Church and also by the Presbyterians and Methodists in Victoria and Vancouver City, but far more should be done. The presence of such a large number of Asiatics is a very difficult problem, both from a political and economic point of view. If the labour market is flooded with men who will work for much less than the ordinary wage, the standard of payment for both skilled and unskilled labour is likely to fall. It is for this reason that pressure has been brought to bear upon the government by the workmen's organisations to restrict the incoming of Orientals. Then it is not likely, nor to be desired that the races should mix, and to have a large community of distinctly alien races may be a peril. Still those who have come are our fellow-subjects, and we should, even from a selfish point of view, be trying to help them, and this the more when we remember that in the Kingdom, whose citizens we are, there is 'neither barbarian, Scythian, bond nor free, but Christ is all and in all.'

The life which these Eastern peoples see around them when they come into a professedly Christian country is of special importance. They have had their standard of morality, which is now being shaken in their own countries by the many new influences which are being brought in. Are they finding a higher standard among the people with whom they come to dwell? Do these act as if Christ was the Master of their life? Do they show that obedience and love to Him are the mainspring of their actions? Do they so witness for Christ that the Chinese, the Japanese, the Hindus may realise that His followers have a joy, a hope, a peace, which neither

Confucius, nor Buddha, Krishna, nor Mohammed can give them ?

It is life that tells ; the ideal must be seen through the real. Here the East touches the West and the living Gospel shall be carried on across the ocean. The Englishman's life is a witness, and what that life is seen to be is known to the uttermost parts of the earth.

We come back to the urgency of the need for the whole of this great nation to be taught righteousness, so that it may be a light to lighten others, that all the ends of the earth may remember and turn to the Lord, and that all the kindreds of the nations may worship before Him.

VI

THE RESPONSE OF THE HOME CHURCH

The soul of the nation

CARLYLE wrote: 'Of a man or a nation we inquire first of all what religion he had. Answering the question is giving us the soul of the history of the man or nation. The thoughts they had were parents of the actions they did; their feelings were parents of their thoughts; it was the unseen and spiritual in them which determined the outward and actual; their religion, I say, was the great fact about them.'

Professor Seeley says: 'I always hold that religion is the great state-building principle. . . . Where there is a church a state grows up in time, but if you find a state which is not also in some sense a church, you find a state which is not long for this world.'

Is it not a fact that it is to Christian nations that God has revealed the secrets of His universe, and has given the power of occupying new lands? India, with its teeming millions; China, with its ancient philosophies and vast populations; Africa, with its hidden tribes and deep-dyed cruelties—what discoveries of science have they given to the world, what new countries have they possessed? Islam, spreading its propaganda with octopus-like feelers, has nevertheless proved so ill-

adapted for government that nine-tenths of the followers of Mohammed have accepted non-Islamic rulers. Surely these facts have some lessons for us to learn.

Christ for all mankind

We believe that our Faith is God's revelation for mankind. The command of our Blessed Lord was 'Go ye into all the world and preach the Gospel to every creature.' In the days of the infant Church the culture and the organisation of the Empire, as well as the trade routes of commerce, were used by God to open the way for Christian missions. Gradually, not only Greece and Rome, but the savage hordes of Goths and Huns were brought into the Kingdom and, as time went on, the heroism of the Jesuits, and the search by Englishmen for freedom to worship in their own way, planted the knowledge of God in the New World.

Canada: Christian or heathen?

The first white people who went to Canada did so partly in order that they might set up the Cross and win the natives for Christ. The voyage was long and dangerous. There was no cable, or penny postage, and the pioneers were cut off for years from tidings of home and kindred, whilst those they left knew them to be in hourly danger of mutilation or of cruel death. The arrival of the Loyalists, though their motive in coming was not religious, led to the establishment of the English Church, so we may surely count their sacrifice of home and property, their wanderings, and persecutions, their food of roots

or buds of trees, the treatment of their clergy—mobbed, whipped, shot at, imprisoned—as indirectly part of the suffering by which Christianity was spread. Now that time and distance are bridged by invention, now that 8000 people are pouring into the country every week, are we going to let it become heathen? Do you say that is too strong a word? Is this so, when in some parts you can gather together thirteen children, of English or Canadian born parents, and find that seven of those thirteen have never seen anyone kneel in prayer, do not know the meaning of Christmas Day, and have never even heard the name of the Saviour who died for them? Is this so, when a congregation can be so choked with sobs that they cannot say the words of the confession for 'it is twelve years since some of them have heard one of the prayers of the English Liturgy? Is it too strong a statement when, in settlement after settlement, in spite of all that the Church in Canada and the Church at home are doing, people may live for years with no chance of Sacrament or worship, and when it is possible for an English churchwoman to say that she had read her daily psalms and lessons for sixteen years before her hope was realised of some day seeing a minister of the old Church which she loved, and when Englishmen can be for eighteen months in a construction camp without one opportunity of attending any religious service?

The privileges we keep at home

We have already found some answers to the argument that the Church in Canada should provide for



A MISSIONARY TRAVELLING IN THE FAR NORTH-WEST



S. OSWALD'S CHURCH AND CHURCH HOUSE, LANGDON, CALGARY DIOCESE

itself. Another may be mentioned here. Over forty per cent. of the people going in are British. Be they Nonconformists or not, they had the right here, if they chose to claim it, to their parish church and to the services provided. They go out to make room for us who remain. We still have our inheritance of endowments—theirs too by right—and since we enjoy our privilege of Church worship and Sacraments as a result of the gifts of our forefathers, is there no obligation upon us to set them up in the new land for those whom we send out? 'The old endowments should have made available for work over-seas money which, but for them, would necessarily have been spent on the support of the clergy in England.'

The people we send abroad

Again, what class of people are we sending out? A country which has to lay foundations needs the best citizens. In an old country, institutions are established and an environment fixed which moulds and restrains the citizens, but in a new land the best men are needed, in order that foundations may be wisely and firmly laid, that the good of the State may be put before the good of the individual. We have no right to dump down on a new land our ne'er-do-wells, the men we cannot manage at home, and expect them to be managed for us. Not only are they bad for the country, but it is often ruin for themselves, for a new land is the last place where a man going wrong will, of himself, go right. 'Batching it' alone in a shack with nothing to mark Sunday from weekday, with no one to whom it matters

whether he is clean and shaved, no one to do his washing, so that the fewer tablecloths (and clothes generally) to wash the less trouble, with perhaps the only 'social excitement' a visit to the nearest town with its pool room, saloon and gambling hell, and no clergyman to help him; is such a life going to win men back? And the fact that we have in the past sent out so many prodigal sons, who wanted to get dollars and have a good time, and have ended by eating husks, adds to our responsibility. Let us keep the thriftless at home to develop themselves in the room left by the men of grit and character whom we give willingly to found our daughter State. Have we always done this? The Rector of a city church in Canada writes in the M.S.C.C. Report: 'If future immigrants are of the same class, spiritually, as the many we have received during the past few years, they need instant attention and constant supervision. In a very large proportion of cases these people never go to the church, take no interest in religion—and as far as this city is concerned, in two large parishes—are a positive weight and drag.'

Always, everywhere, it is character which gives weight and influence. It is the man of sterling character who, in the long run, is relied on to guide public affairs, and whose judgment carries approval. 'It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love, has shown itself capable of acting in all ages, nations, temperaments and conditions, and has not only been the highest pattern of virtue but the

highest incentive to its practice.' Character attests creed, and creed creates character.

America and our neglect

Then it is said, 'So many Americans are going in, and America ought to help.' Did we do our duty by America in the days when she belonged to us, so that the State from the very first might be fully Christian? What of the years in which we left her with no grace of confirmation, refusing to send a bishop, till at last, after the States had seceded, they got a bishop from the Scottish Church? What sacrifice, or devotion, or respect for Church order did we teach them? We cannot now turn round and expect them to bring Church teaching to our Dominion. Rather we have sown the wind and we reap the whirlwind, for of too many of the Americans who come over it can be said 'they fear neither God nor man.'

Moreover, with their lowered standard of Christianity, due again to our neglect, they received for many years almost as large a number of immigrants as Canada. They have thousands of Indians, many of whom are still pagan, and their own problems of Church work have been as great as ours.

The Dominion

When the Federation was accomplished, the name to be chosen for the State was fiercely debated for many hours. During the midday adjournment an old Presbyterian member read with his family, according to custom, a portion of Scripture. That day he

chose the seventy-second Psalm, in which occur the words, 'He shall have dominion also from sea to sea.'

The pious old statesman prayed that in very truth the dominion of the Lord of Hosts might be established in the state for whose title he chose that name. The heritage is glorious, but what if it be lost?

The Dominion is the brightest jewel in our Empire crown. Why has it been given to us? Not surely by blind chance, not merely as an outlet for our superfluous population, not only as an investment to bring us wealth; but, like all God's gifts, as a trust for which we are responsible, a trust which lays on us a duty to give to the nation we are creating possession of the ideas on which our national life has been founded.

To quote Bishop Creighton: 'We cannot for a moment doubt that national life is indubitably founded upon national religion, upon that and upon nothing else but that.' Then we must see that the national life of that new nation, too, is based on what we believe to have been the foundation of our greatness, and we must press in before the foundations are laid on shifting sand.

The Societies

For 200 years S.P.G. has been doing its part and has given £2,000,000 for the work. The Church Missionary Society, the Colonial and Continental Church Society, S.P.C.K., the Archbishops' Western Canada Fund, the

New England Company, the Missionary Leaves Association, and special associations for particular districts, viz. the British Columbia Church Aid Society, the Algoma and Qu'Appelle Associations, the Navy Mission, have all taken their share, but yet we are not keeping pace with the population.

The Archbishop of Canterbury

Speaking at the Queen's Hall in Nov. 1911, the Archbishop of Canterbury said: 'We are at a turning point of history as regards the great tract of country which we have in our minds (Western Canada). There is to be fought out, in these decades in which we are living, one of the decisive battles of the world. Are we, or are we not, going to see that the battle is one for what is pure and true against mere materialistic thought, for an ideal of which, if a nation once gets a firm hold, it will be able to stand firm in the centuries to come? . . . It is possible, if this opportunity be missed, for that nation to grow up lacking those great impulses which make permanently for strength and purity and truth when a nation's childhood is over and its manhood's years are come. It is in the early plastic years of the people's life that the thing most matters. Nothing so big as this tide of immigration into Canada which is now taking place has ever happened in the world's history before. Men now only in middle age have seen happen in their own lifetime a transformation which, in England, took some twelve hundred years or more to accomplish.'

Our work

The supreme business of the Church militant is to establish on earth the kingdom of God, which is the rule of God in the actual lives of men.

That is the call to us to-day from Canada. How are we going to respond to it ?

Our response

The two needs are men and money. How are they to be obtained ? Is our giving of either proportionate to our possession ? Is there any other source by which the supply can be increased ?

We are learning the ABC of missions and have only, as yet, got as far as spelling very short words.

In men

Other bodies, both from England and Canada, have a far greater number of men working in the mission field than the Church has. We know the difficulty of getting clergy at home ; the shortage all round of men in Holy Orders. The reasons may be many. One at least is that the vocation is so seldom put before boys at all, either at home or at school : much less put before them as the highest to which they can aspire ; and if mothers are willing that their sons should be priests, how often it is with the reserve—but not a missionary. They would not object to their going out to a cattle ranche or a fruit farm, that is, to gain dollars ; they do not mind India with a regiment or in the civil service, but as a sky-pilot, to guide souls—well, *interest* has not yet risen to *devotion*.

In money

Of the twenty-three dioceses in Canada, ten receive no grants from the M.S.C.C. and are almost self-supporting; that is, all the dioceses in Eastern Canada (with the exception of Algoma) and Rupert's Land in the west. This means, as we have seen, that they provide for all their own clergy, and for all church expenses and church building and, beyond this, those ten dioceses give £25,000 a year for work outside their own borders; for the Canadian Church has a wide outlook and knows that a self-centred Church is a dying Church, and it sends to the missions it undertakes in China, Japan, Palestine, Africa, India, and Persia over £11,000 a year. All the thirteen dioceses which do receive help have many self-supporting parishes, and self-help is eagerly aimed at. The Canadian has a very independent spirit and does not wish to be beholden to others; each year more parishes relinquish grants. The Indian and Eskimo work can hardly be expected to become self-supporting. It is, however, in those new places where Englishmen—untrained to giving—are coming in; where they find no church, perhaps within twenty miles, no Sunday school, no clergymen, and perhaps only two or three Church families besides their own, that the greatest need exists. If they are not to find out how well they can get on without a church—which means that their spiritual sense is to be starved and atrophied—they must be helped from outside their own parish by England or by Canada.

Help from England

Are our offerings in any degree proportionate? At the Canadian Missionary Congress in 1909, in a speech on the *Laymen's Missionary Movement*, a case was mentioned where a man (a Methodist) was called on by the stewards of his church and asked to give in dollars the equivalent of £2 11s., the amount at which his church had assessed him. He had only recently been converted, and he began to look in his Bible for a principle of giving. He found many verses bearing on it; but he said, 'When I came to the verse "Will a man rob God?" that finished me, and I decided I would not give to God less than a tenth, and I would give as much more as I could.' The result was that some months later, instead of the £2 11s. for which he had been asked, he was found to be giving £77 12s.

Proportionate giving

If all Church people would adopt a definite scale of proportionate giving, most of the financial difficulties in mission and in other work would be solved. If that were practised, we should not find more spent in a year on church music than on Missions; we should not find the contrast of £150,000,000 spent on drink, £40,000,000 on tobacco, £20,000 on football, and £2,000,000 only on foreign missions, of which, for the year ending Easter 1911, the Church of England, the richest Church in Christendom, gave only £960,930. Can it be that keeping up of the position of individual members of the Church of England is so important that it is impossible to keep up the position of the Church as a

corporate body, and so the work of the Church falls short in comparison with the mission work of others? The Anglican Church heads the list far and away for the hospital collections. Is it that we care more for the bodies than for the souls of men? That we have lost the 'vision' and are transposing the Master's two great commandments, putting *first* 'Thou shalt love thy neighbour as thyself,' and only second 'Thou shalt love the Lord thy God'? Have we failed to realise the tremendous honour of being called to be follow-workers with God? So much for our response for money from England.

Help from Canada

We cannot look at the expansion of trade and the general development in Canada without feeling that great wealth is being earned there. A large amount comes to England in the form of dividends on the money which English people are more and more investing in Canada, and much goes to America in the same way, but still Canada is becoming a rich country. We are told that comparatively few Canadians take Holy Orders; that priests must be sought from the old land. We are asked whether Canada should do more. The £2 5s. a year given by each member of a congregation—not a rich one—for Church work is surely sufficient answer to that. Still, as wealth develops, we want to feel that in Canada, as well as in England, it is used as a trust. Is there something besides the men and the money lacking on our part?

The root of all help

Do we need to be brought back to the root of all effort, to that which alone can change the human conditions and the growth of materialism here and there—the great weapon of prayer? We learn it from the East—where the Korean may be seen praying with fervour, not only for his own people, but for fulness of blessing on the Church in the home land. We learn it from the West—from the secretary of a missionary society in New York. ‘Deeper than the need for men, deeper far than the need for money; aye, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing world-wide prayer. . . . May God give it to each of us! The secret sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ.’ We need to pray, not only vaguely, that God will send out labourers into His harvest, we need to pray for our own nation, at home and overseas, that God will touch the hearts that are in danger of being hardened by prosperity, that to each one the Holy Spirit will bring home the joy of devotion to His work. We cannot discharge our duty by drawing a cheque. We must know and we must pray. God knows the needs of each Mission, He knows the carelessness of those who take no heed, but the fulfilment of those needs, the awakening of those hearts is conditioned by us. ‘Ye who are the Lord’s remembrancers take ye no rest and give Him no rest, till He establish and till He make Jerusalem a praise in the earth.’

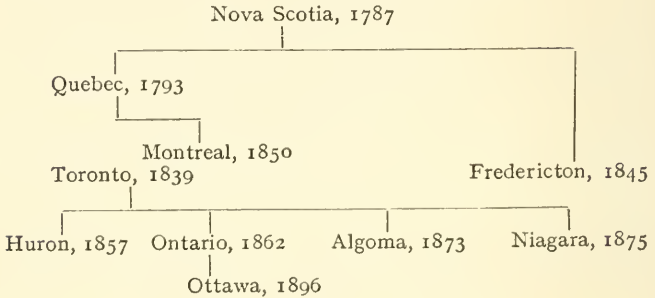
Canada is a great nation, its ideals of family life, of

love of order, of respect for law, of truth and honour are high. They were brought to the new nation from the old, where these principles had been instilled by religious forefathers when the people were but a few in a strange land. Love of the Bible and of public worship, respect for the Lord's Day, were inherited instincts, and these die hard. Let us see that they are not killed, but that when the little one has become, from the seven millions it is now, the thirty millions it will be by the end of the century, they shall be millions who are serving the Lord, and that the voice of the Lord may be heard: 'They shall be My people and I will be their God.'

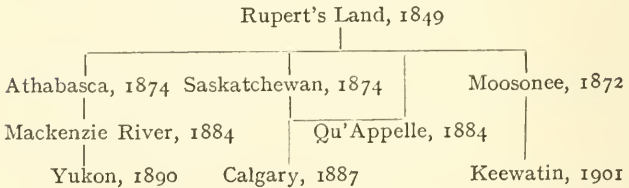
APPENDICES

I.—GROWTH OF THE EPISCOPATE IN CANADA

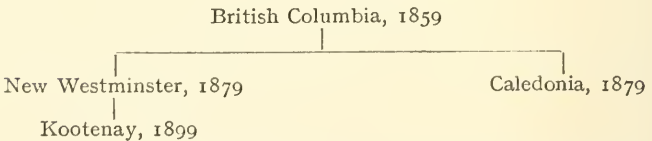
ECCLESIASTICAL PROVINCE OF CANADA



PROVINCE OF RUPERT'S LAND



BRITISH COLUMBIA



NOTE.—The General Synod in 1911 passed an enactment providing for a new Ecclesiastical Province of Ontario to include the dioceses of Toronto, Huron, Ontario, Niagara, Algoma, and Ottawa, and having its own Metropolitan.

The Synod at the same time agreed to a petition from the Synods of the four dioceses in British Columbia that a Province should be created to cover the Civil Province of British Columbia.

Both of these enactments will take effect soon. So that there will be four Ecclesiastical Provinces of the Church of England in Canada.

II.—IMMIGRATION STATISTICS

Figures published in the last Triennial Report of the Missionary Society of the Canadian Church show that for the five years 1906-11 the total immigration into the country east of the eastern boundary of Manitoba, that is, to the maritime provinces, and those of Quebec and Ontario, was 44·1 per cent., and to the country west of the same eastern boundary, that is, to the whole of Manitoba, Saskatchewan, Alberta, and British Columbia, was 55·9 per cent. only, a difference of 11 per cent. Also statistics are given of 4413 Church of England persons entering Canada by the ports of S. John's and Halifax in the month of March 1912. Their destinations were as follows :

	Per cent.	Per cent.
Maritime Provinces	5·14	
Montreal	5	
Province of Quebec, outside Montreal	1·9	} 41·12
Toronto	19·5	
Province of Ontario, outside Toronto	22·7	
Winnipeg	8·69	} 35·93
Province of Manitoba, outside Winnipeg	7·5	
,, ,, Saskatchewan	12·4	
,, ,, Alberta	7·31	
Vancouver	3·9	
Province of British Columbia outside Vancouver	5·26	

III.—BIBLIOGRAPHY

CHAPTER I.

- 'The Great Dominion.' G. R. Parkin. (Macmillan. 6s.)
 'Canada.' A. G. Bradley. (Home University Library. Williams & Norgate. 1s. net.)
 'Canada in the Twentieth Century.' A. G. Bradley. (Constable. 5s. net.)

CHAPTER II.

- 'The Jesuits in North America.' F. Parkman. (Macmillan. 6s. net.)
 'Canada' (Story of the Nation Series). J. G. Bourriot. (Unwin. 5s.)
 'Western Canada' (Church Expansion Series). L. N. Tucker. (Mowbray. 2s. net.)

CHAPTER III.

- 'Eastern Canada.' (Colonial Church Histories. S.P.C.K. 3s.)
 'Churchman's Missionary Atlas.' (S.P.G. 1s. 6d. net.; 5s. net.)
 'By Lake and Forest' (Algoma). Eda Green. (1s. 6d. net, with coloured maps.)
 'The Sky Pilot.' R. Connor. (Hodder. 6d.)
 'Black Rock.' R. Connor. (Hodder. 6d.)

CHAPTER IV.

- 'The Church on the Prairie.' Bishop Montgomery. (S.P.G. 1s. net.)
 'Bishop Horden.' A. R. Buckland. (S.S. Union. 1s.)
 'An Apostle of the North.' (Bishop Bompas). H. A. Cody. (Seeby. 5s. net.)
 'Historical Sketches, N.W. Provinces, Quebec, and Nova Scotia.' (S.P.G. 1d. each.)

CHAPTER V.

- 'Pioneer Church Work in British Columbia.' H. H. Gowen. (Mowbray. 3s. 6d. net.)
 'Snapshots in the North Pacific.' A. L. Janvrin. (C.M.S. 1s. 6d.)
 'Father Pat.' J. Mercier. (S.P.C.K. 1s. and 1s. 6d.)

CHAPTER VI.

- 'The Annual Reviews of the Central Board of Missions' (especially 1910). (Church House, Westminster. 1s. each.)
 Quarterly Paper of the Archbishops' Western Canada Fund. (3d.)

INDEX

- ABRAHAM**, Plains of, 31
 Algoma, 64
 — association, 115
 American settlers, 41
 Anderson, Bishop, 77
 Anglican Church in Canada, 51
 Animism, 38
 Antle, Rev. J., 96
 Archbishops' Western Canada
 Fund, 83, 85, 114
 Athabasca, 79
- BISHOPRIC**, the first, 52
 Bompas, Bishop, 77
 British Columbia, 36, 93
 British Columbia Church Aid
 Society, 103, 115
 Bukowinians, 43
 Burdett-Coutts, Baroness, 95
- CABOT**, Jean, 26
 Caledonia, 97
 Calgary, 85
 Canada, derivation of name, 27
 — ceded to England, 31
 — Dominion of, 37, 43
 Canadian Pacific Railway, 13
 Canterbury, Archbishop of, 115
 Cariboo Mission, 101
 Cartier, Jacques, 26, 49
 Champlain, Samuel de, 27, 49
 Chinese in Canada, 104
- Church government, 56
 — population, 59
 Church Missionary Society, 75,
 81, 95, 97, 114
 Coal, 11
 Colleges, 67, 83, 87, 101
 Colonial and Continental
 Church Society, 81, 86, 114
 Columbia Coast Mission, 96
 — diocese of, 95, 97
 Columbus, 26
 Conquests of Canada, 31
 Cook, Captain, 94
- DART, BISHOP**, 102
 Discoveries, 25
 Doukhobors, 43, 74
- EDMONTON MISSION**, 85
 Education, 46, 67, 83, 101
 Eskimo, 35, 39, 75, 76, 79
- FINANCIAL** support, 117, 119
 French Canadians, 33, 34, 39
 French Missions, 49
 Fur trade, 35
- GALICIANS**, 42, 46
 Germans, 43
 Gilbert's, Sir Humphrey, procla-
 mation of religion, 48
 Grand Trunk Railway, 15

- HILLS, BISHOP, 95
 Hindus in Canada, 104
 History, 24-37
 Horden, Bishop, 75
 Hudson Bay Company, 10, 35, 94
 Hungarians, 43
- ICELANDIC CHURCH, 25
 Immigrants, characteristics of, 43
 Immigration, 40
 Indians, Red, 26, 37, 75, 79, 80, 98
 Inglis, Bishop, 52
 Irwin, Rev. Henry, 102
- JAPANESE in Canada, 104
 Jesuits, the, 49
 Jews, 43, 74
- KLONDYKE, 80
 Kootenay, diocese of, 102
- LAMBETH CONFERENCES, 62
 La Salle, 28
 Laymen's Missionary Movement, 68, 118
 Leif, the Norseman, 25
 London, Bishop of, 92
 Lumber camps, 18, 87
- MACHRAY, ARCHBISHOP, 72
 Mackenzie River Indians, 79
 Mennonites, 43, 74
 Methodists, 59, 74
 Missionary Society of the Canadian Church, 59, 62, 96, 112, 117
 — Woman's Auxiliary, 65, 97
- Missionary Prayer and Study Union, 70
 Mines, 19, 20
 Mohawk Indians, 52
 Moosonee, 75
 Mormons, 42, 86
 Mountain, Bishop G., 54
 Mountain, Bishop J., 53
- NAVY MISSION, 87, 115
 New England Company, 115
 New Westminster, diocese of, 101
- ONTARIO, Province of, 17, 34
- 'PAT,' Father, *see* Irwin
 Peck, Rev. E. J., 76
 Poles, 43
 Populations, 17, 39, 85, 92, 101
 Prairie, the, 81
 Presbyterians, 59, 74
 Products, 10, 17-19
- QU'APPELLE ASSOCIATION, 115
 — Brotherhood, 83
 Quebec, Bishopric of, 53
 — Province of, 17, 33
- RAILWAY MISSION, 82
 Railways, 12-17
 Ridley, Bishop, 97
 Rocky Mountains, 13, 20, 93
 Roman Catholic Church, 32, 33, 49-51, 54, 59, 73
 Rupert's Land, 73
 Russians, 43
 Ruthenians, 43, 46, 74
- SASKATCHEWAN, 86
 Scandinavians, 43, 46, 74

INDEX

127

- Selkirk Mountains, 14
Sillitoe, Bishop, 102
Slovaks, 43
Society for the Promotion of
 Christian Knowledge, 96, 114
Society for the Propagation of
 the Gospel in Foreign Parts,
 51, 95, 103, 114
Strachan, Bishop, 55
Stringer, Bishop, 80
Student Volunteer Missionary
 Movement, 69
- TEMPERATURE, 21
Totem poles, 38
- VERAZZANO, 26
- WHEAT, 11
Wolfe, General, 29
Women in Canada, 90
- YUKON, 80

131015

THE END

PRINTED BY
SPOTTISWOODE AND CO. LTD., COLCHESTER
LONDON AND ETCM

UNIVERSITY OF CALIFORNIA LIBRARY
Los Angeles

This book is DUE on the last date stamped below.

REC'D LIBRARY

AUG 5 1980



3 1158 00610 9911

M

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 000 771 387 8

EX
5614
G82o

